

PERIODICAL ROOM
GENERAL LIBRARY
UNIV. OF MICH.

JAN 5 1927

MISSIONS

VOL. 18, NO. 1

JANUARY, 1927



Denominational Directory

The Northern Baptist Convention

President—Rev. J. Whitcomb Brougher, D.D., Oakland, Cal.
Corresponding Secretary—W. C. Bitting, D.D., 5109 Waterman Ave., St. Louis, Mo.
Treasurer—Orrin R. Judd, New York.

American Baptist Foreign Mission Society

Address of all Secretaries: 276 Fifth Avenue, New York

President—Carl E. Milliken, Maine.
Foreign Secretary—James H. Franklin, D.D.
Foreign Secretary—Joseph C. Robbins, D.D.
Home Secretary—Rev. P. H. J. Lerrigo, M.D.
Associate and Recording Secretary—William B. Lippard.
Treasurer—George B. Huntington.
Field Secretary—A. W. Rider, D.D.

The American Baptist Home Mission Society

Headquarters: 23 East 26th Street, New York

President—F. B. Beaver, Ohio.
Executive Secretary—Charles L. White, D.D.
Treasurer—Samuel Bryant, New York.
Secretary of Missions—Frank A. Smith, D.D.
Secretary of Education—G. R. Hovey, D.D.
Secretary of Church Edifice Work—John S. Stump, D.D.
Architect-Secretary—George E. Merrill.
Superintendent of Evangelism—Rev. Benjamin T. Livingston
Superintendent of Work in Latin North America—Rev. C. S. Detweiler.
Field Representative—Alonso M. Petty, D.D., 313 W. Third St., Los Angeles, Cal.; Director Indian Missions—Bruce Kinney, D.D., 2859 Cherry St., Denver, Col.; Director Mexican Work—Rev. E. R. Brown; Director Chinese Work—C. R. Shepherd, Th.D.; Director Christian Centers—Rev. J. M. Hestenes; Director Hindu Work—Rev. Theodore Fieldbrave.

Woman's American Baptist Foreign Mission Society

276 Fifth Avenue, New York

President—Mrs. H. E. Goodman, Illinois.
Foreign Vice-President—Mrs. Nathan R. Wood, Massachusetts.
Administrative Vice-President—Mrs. Howard Wayne Smith, Pa.
Foreign and Candidate Secretary—Miss Mabelle Rae McVeigh.
Administrative Secretary—Miss Janet McKay.
Treasurer—Miss Alice M. Hudson.
Literature and Publicity Secretary—Mrs. L. J. P. Bishop.

Woman's American Baptist Home Mission Society

276 Fifth Avenue, New York

President—Mrs. G. W. Coleman, Boston.
First Vice-President—Mrs. George Caleb Moor, New York.
Second Vice-President—Mrs. John Nuveen, Chicago.
Executive Secretary—Mrs. Katherine S. Westfall.
Secretary of Missions—Clara E. Norcutt.
Editorial Secretary—Miriam Davis.
Associate Secretary—Gertrude S. de Clercq.
Treasurer—Mrs. Mary E. Bloomer.
Christian Americanization Secretary—Mrs. Edwin H. Kinney, Chicago.

Committee of Conference of the Woman's Societies

Chairman—Mrs. Howard Wayne Smith; Clerk—Gertrude de Clercq;
Woman's Promotional Secretary—Ina E. Burton.

American Baptist Publication Society

1701 Chestnut Street, Philadelphia, Pa.

President—Rev. John Snape, Ohio.
Executive Secretary—W. H. Main, D.D.
Treasurer—George L. Estabrook.
Business Manager—H. E. Cressman.
Bible and Field Secretary—S. G. Neil, D.D.
Religious Education Secretary—W. E. Chalmers, D.D.
Book Editor—D. G. Stevens, Ph.D.
Editor-in-Chief S. S. Publications—Owen C. Brown, D.D.
Branches: Boston, Mass., 16 Ashburton Place; Chicago, Ill., 125 N. Wabash Ave.; Los Angeles, Calif., 313 W. Third St.; Kansas City, Mo., 1107 McGee St.; Seattle, Wash., 439 Burke Bldg.; Toronto, Canada, 223 Church St.

Board of Education

276 Fifth Avenue, New York

Secretary—F. W. Padelford, D.D.
Associate Secretary—Geo. R. Baker, D.D.
Secretary Missionary Education—Rev. W. A. Hill.
Secretary World Wide Guild—Alma J. Noble.
Secretary Children's World Crusade—Mary L. Noble.
Address last two, 218 Lancaster Ave., Buffalo, N. Y.

The Ministers and Missionaries Benefit Board

276 Fifth Avenue, New York

President—Avery A. Shaw, D.D.
Secretary—E. T. Tomlinson, D.D.
Associate Secretary—Peter C. Wright, D.D.
Treasurer—Arthur M. Harris.
Actuary—H. Pierson Hammond.
Western Representative—George L. White, D.D., 313 W. Third St., Los Angeles, Calif.

The Board of Missionary Cooperation

Address all Correspondence to 276 Fifth Avenue, New York

OFFICERS

Chairman—J. W. Baker.
Vice-Chairmen—S. J. Skevington, Mrs. F. Q. Smith.
Executive Secretary—W. H. Bowler, D.D.
Recording Secretary—William B. Lippard.
Assistant Treasurer—H. R. Bowler.

ADMINISTRATIVE COMMITTEE

Foreign Mission Society—Rev. Frederick E. Taylor, D.D.; Home Mission Society—G. W. Palmer; Woman's Foreign Mission Society—Mrs. Howard Wayne Smith; Woman's Home Mission Society—Mrs. George W. Coleman; Publication Society—Joseph E. Sagebeer; Education Board—Mrs. C. D. Eulette; M. & M. Benefit Board—Arthur M. Harris; State Conventions—Horace Roberson, Smith G. Young; Schools and Colleges—Clarence A. Barbour, D.D.; Standard City Mission Societies—W. T. Jerome, Jr. Members-at-large—Nellie G. Prescott, Mrs. G. C. Moor, E. H. Rhoades, Jr., Ray L. Hudson, Avery A. Shaw, Francis Stiffler, J. W. Baker.

LITERATURE AND STEREOPTICON BUREAU

Main Bureau: 276 Fifth Ave., New York; Branches: 2328 So. Michigan Ave., Chicago; 703 Ford Bldg., Boston; 504 Columbia Bldg., Los Angeles.
Stereopticon Lectures may also be had from State Secretaries marked S.

Directors of State Boards of Promotion

(Star indicates that Director is also State Convention Secretary)

Arizona—*Rev. F. W. Starring, 216 Home Builders Building, Phoenix.
California N.—*Dr. C. W. Brinstad, 1213 Humboldt Savings Bank Bldg., 783 Market St., San Francisco, S.
California S.—*Dr. W. F. Harper, 501 Columbia Bldg., Los Angeles.
Colorado—*Dr. F. B. Palmer, 317 Colorado Bldg., Denver, S.
Connecticut—Rev. H. B. Sloat, 455 Main St., Hartford, S.
Delaware—Rev. Wm. G. Russell, 1701 Chestnut St., Philadelphia.
District of Columbia—*Dr. H. W. O. Millington, 320 Woodward Bldg., Washington, S.
Idaho—*Rev. W. A. Shanks, Empire Bldg., Boise, S.
Illinois—*Dr. A. E. Peterson, 2320 So. Michigan Ave., Chicago.
Indiana—*Dr. C. M. Dinsmore, 1729 No. Illinois St., Indianapolis, S.
Iowa—*Rev. Frank Anderson, 406 Valley Nat'l Bank Bldg., Des Moines, S.
Kansas—*Dr. J. T. Crawford, 918 Kansas Ave., Topeka, S.
Maine—Dr. E. C. Whittemore, Waterville, S.
Massachusetts—*H. A. Heath, D.D., 702 Ford Building, Boston.
Michigan—*Dr. John E. Smith, 368 Capital Nat'l Bank Bldg., Lansing, S.
Minnesota—*Rev. E. H. Rasmussen, 700 Office Equipment Bldg., 529 2d Ave., So., Minneapolis, S.
Missouri—M. D. Eubank, M.D., 1107 McGee St., Kansas City.
Montana—*Rev. E. R. Curry, Box 604, Helena.
Nebraska—*Dr. H. Q. Morton, Hedde Building, Grand Island, S.
Nevada—Rev. Roy H. Barrett, 620 Dooley Block, Salt Lake City, Utah, S.
New Hampshire—*Rev. D. S. Jenks, 922 Elm St., Manchester.
New Jersey—*Dr. C. E. Goodall, 158 Washington St., Newark.
New York—*Dr. R. E. Farrier, 487 So. Salina St., Syracuse.
Metropolitan Board of Missionary Cooperation—Dr. C. H. Sears, Rev. E. C. Kunkle, 276 Fifth Ave., New York.
North Dakota—*Dr. F. E. Stockton, 62 Broadway, Fargo.
Ohio—Rev. E. R. Fitch, Granville, S.
Oregon—*Dr. O. C. Wright, 505 Odd Fellows Bldg., Portland, S.
Pennsylvania—Rev. Wm. G. Russell, 1701 Chestnut St., Philadelphia, S.
Rhode Island—*Rev. William Reid, 304 Lauderdale Bldg., Providence, S.
South Dakota—*Rev. John L. Barton, Hub Bldg., Sioux Falls.
Utah—Rev. L. M. Darnell, 620 Dooley Block, Salt Lake City, S.
Vermont—*Dr. W. A. Davison, Burlington, S.
Washington, E.—*Dr. A. H. Bailey, 501 Empire State Bldg., Spokane, S.
Washington, W.—*Dr. J. F. Watson, 433 Burke Bldg., Seattle, S.
West Virginia—*Rev. A. S. Kelley, 213½ Fourth St., Parkersburg, S.
Wisconsin—*Dr. A. Le Grand, 1717 Wells St., Milwaukee, S.
Wyoming—*Rev. J. P. Jacobs, D.D., P. O. Box 1545, Casper.

State Convention Secretaries Not Directors

Connecticut—Dr. E. E. Gates, 455 Main St., Hartford.
Delaware—Dr. Horace C. Broughton, 1018 W. 10th St., Wilmington.
Maine—Rev. J. S. Pendleton, Waterville.
Nevada—Rev. Roy H. Barrett, P. O. Box 743, Reno.
New York—Rev. H. C. Colebrook, Syracuse.
Ohio—Dr. T. F. Chambers, Granville.
Pennsylvania—Dr. C. A. Soars, 1701 Chestnut St., Philadelphia.
Utah—Rev. L. M. Darnell, 620 Dooly Block, Salt Lake City.

Standard City Mission Societies—Class A

Boston—Rev. A. A. Forshee, 525 Tremont Temple.
Brooklyn—Rev. C. H. Sears, 276 Fifth Avenue.
Buffalo—Rev. E. H. Dutton, 409 Crosby Bldg.
Chicago—Rev. Benjamin Otto, 2328 So. Michigan Ave.
Cleveland—Rev. D. R. Sharpe, 1134 Schofield Bldg.
Detroit—Rev. H. C. Gleiss, 809 Ford Bldg.
Kansas City, Mo.—Rev. C. P. Jones, 1107 Magee St.
Los Angeles—Rev. J. B. Fox, 313 West Third St.
Newark—W. S. Booth, 158 Washington St.
New York City—Rev. C. H. Sears, 276 Fifth Ave.
Philadelphia—Rev. O. T. Steward, 1701 Chestnut St.
Pittsburgh—Rev. W. C. Chappell, 832 Bigelow Blvd.
Rochester, N. Y.—Rev. A. E. Isaac, 43 Fitzhugh St. S.
St. Louis—Rev. S. E. Ewing, 706 Security Bldg.
San Francisco—Rev. C. E. Tingley, 408 Humboldt Bank Bldg.

QUESTION BOX

(Answers found in this issue)

1. What Baptist mission station was almost abandoned three times in its early history?
2. What is sometimes called "the Verdun of the non-Christian world"?
3. What is the only Christian university in a district with 100,000,000 population?
4. What is said to be the most religious country known?
5. Who is Margaret E. Hanna?
6. We have eight stations, 37 churches, and a rapidly growing membership—where?
7. What is the oldest foreign mission field of American Baptists?
8. What state has 416 communities without Sunday schools or preaching services?
9. In what country are over 20,000 enrolled in the Sunday schools?
10. What island domain has 47 Baptist churches and 96 outstations?
11. What state is called the "dormitory state," and why?
12. In what city has the Negro population increased 1,300 per cent since 1917?
13. Who was the first Bible woman in Nellore and by whom was she trained?
14. Why does the Japanese Christian gentleman teach without salary?
15. Who are Kebane Maggy Rattray and Frank Iteva Clark, and what honor was recently accorded them?
16. What station in India was opened in 1836?
17. What city is the Pittsburg of the Orient?
18. To what project did the Chinese subscribe \$50,000?

PRIZES FOR 1927

For correct answers to every question in the 11 issues, January to December inclusive, one worth while missionary book will be given.

For correct answers to 14 out of the 18 questions, each issue for 11 months, January to December inclusive, a year's subscription to MISSIONS. Answers may be sent monthly or at the end of the year. All answers must reach us not later than February 1st, 1928, to receive credit.

This Contest is open only to subscribers.

A Special Word to Subscribers

SUBSCRIPTION PRICE

	United States	Canada	Foreign Countries
Single Copies.....	\$1.25	\$1.50	\$1.60
In Clubs.....	1.00	1.25	1.35

Joint Rate, MISSIONS and *The Baptist*, \$3.

Remit by Money Order or Draft payable to MISSIONS. Bills, coins, stamps sent at senders risk.

When you receive notice that your subscription has expired, renew it at once, if you have not already done so, use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label. Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed. Send both the old and the new address when requesting change. Make all Checks, Postal or Express Orders payable simply to MISSIONS.

VOL. 18

NO. 1

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

Published Monthly except August at 18410 Jamaica Ave., Jamaica, N. Y.

HOWARD B. GROSE, D.D., Editor

WILLIAM B. LIPPHARD, Associate Editor

EXECUTIVE AND EDITORIAL OFFICES, 276 FIFTH AVE., NEW YORK CITY

CONTENTS FOR JANUARY, 1927

GENERAL:

Vestibule.....	PAGE 3
Elihu Norton's Commentary on the Baptist World Tour (il.)—Howard B. Grose.....	4-27

EDITORIAL:

A Prayer of Thanksgiving.....	28
Prosperity, Material and Spiritual.....	28
The Value of the World Tour.....	28
Is This True?.....	28
Note and Comment.....	29

GENERAL:

A New Year's Message—W. H. Bowler.....	30
Devotional.....	34
World Horizon.....	35
Beaten by Bandits.....	36
The Ling Tong Baptist Convention—Abbie G. Sanderson.....	37
Helping Hand, Tidings, Far Lands, Home Land.....	38-44
From World Fields.....	45
Around the Conference Table.....	46
Department of Missionary Education.....	47
Royal Ambassadors.....	48
World Wide Guild.....	49
Children's World Crusade.....	52
Puzzle Page.....	55
Open Forum.....	56

ILLUSTRATIONS:

Around the World with the Baptist World Tour.....	4-27
Missions in Pictures.....	31-33
Dr. G. B. Cressey.....	36
Kindergarten at Taitahpu, South China.....	37
West End Community House, Brooklyn.....	40, 41
Dr. William Ashmore.....	42
Rhode Island Conference.....	44
Missionary Exposition, Nice, France.....	47
W. W. G., Sacramento and Corona.....	49, 51
Dining Tent at Keuka Park.....	50
Iona Oliver.....	53
Junior Picture Page.....	54
Crusaders at Crow Indian Ranch.....	54
Dr. Robert Harper.....	58

PUBLISHED AT 18410 JAMAICA AVE., JAMAICA, N. Y., BY THE
BOARD OF MISSIONARY COOPERATION OF THE
NORTHERN BAPTIST CONVENTION

Entered at the Post Office at Jamaica, N. Y., as second-class mail,
March 6th, 1924, under the act of March 3rd, 1879.

Accepted for mailing at special rate of postage provided for in Section 1103, act of October 3rd, 1917 authorized January 3rd, 1920.

PRINTED IN THE U. S. A.

God Is Working His Purpose Out

By A. C. Ainger

God is working his purpose out, as year succeeds to year:
God is working his purpose out, and the time is drawing
near—

Nearer and nearer draws the time, the time that shall
surely be,
When the earth shall be filled with the glory of God,
As the waters cover the sea.

From utmost East to utmost West, where'er man's foot
hath trod,
By the mouth of many messengers goes forth the voice of
God.

Give ear to Me, ye continents—ye isles, give ear to Me,
That the earth shall be filled with the glory of God,
As the waters cover the sea.

What can we do to work God's work, to prosper and
increase
The brotherhood of all mankind—the reign of the Prince
of Peace?

What can we do to hasten the time, the time that shall
surely be,
When the earth shall be filled with the glory of God,
As the waters cover the sea?

All we can do is nothing worth, unless God blesses the
deed,
Vainly we hope for the harvest, till God gives life to the
seed;

Yet nearer and nearer draws the time, the time that
shall surely be,
When the earth shall be filled with the glory of God,
As the waters cover the sea.

MISSIONS

VOLUME 18

JANUARY, 1927

NUMBER 1

"Happy New Year!" and How to Start It Right



MISSIONS is going to start the New Year with a Baptist World Tour, and wants you to go along. It has provided a personally conducted tour after a fashion, just as the Airship Evangel Tour itself is after a fashion. Both have to do with the imagination, while with facts as well. And both have the same purpose, to make half a million or more Baptists—and would it were more—much better acquainted than they have been with what the denomination is doing in all parts of the world. If once they can be brought face to face with the actualities of the wonderful missionary and educational and evangelistic enterprises in which we are engaged under the Great Commission of our Lord, there would be no doubt as to the results in interest, activity and support.

This is the fashion of it. The Tour has a Log which follows the daily progress from port to port during the month of January. To this Log MISSIONS adds much information which the Log could not give. This information is clothed with a suggestion of personality through being conveyed in the form of a conversational study carried on by a supposititious character called Elihu Norton, a layman who possibly represents thousands of others but probably doesn't, and his wife Amy, who doubtless does represent thousands of the devoted women of the denomination. This Commentary, taken with the Log each day, gives a fair summary of what the tourists reasonably ought to know about the places they visit and the work that goes on there.

This issue may be used advantageously in various ways. Pastors can find suggestive matter in Norton's Commentary and method; matter adaptable for a sermon prelude each Sunday of January, pointing out features which specially interest them in the week's Log. Or a couple may be selected to present the dialog between Elihu and Amy at the midweek meeting, or possibly as part of the Sunday evening service. With the hope of being useful in some way, a special copy of the January issue is being sent to pastors. This will be a duplicate to many, but it comes with the New Year

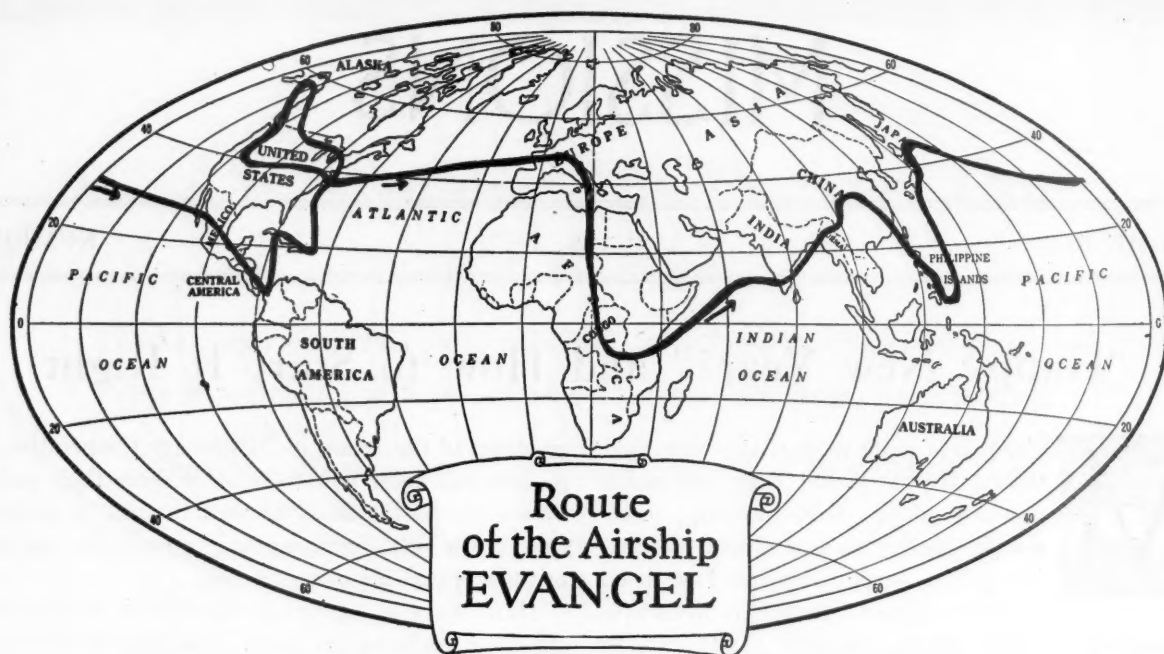
greetings of the Board of Missionary Cooperation, and pastors will know how to make it serve their purpose. Where the pastor takes an alert interest in promoting the Tour it will almost certainly ensure the quickening of the spiritual life of his people.

Many ways of interesting the church membership in the Tour are being invented. One large church has included in its Every Member Canvass a request to each family to take tickets for the Baptist World Tour of Missions. This is a practical road to success, following the thorough organization of the church for the promotion of the Tour and the active participation of the pastor in arousing enthusiasm.

The pastor of another church has arranged to give a series of stereopticon slides each week showing the points to be visited, with supplementary information. A third church issues a bulletin with the slogan, "Take the whole family of every church family." It gives the personnel of the church committees and organizations for the Tour. A News Budget is to be distributed each Sunday morning and Wednesday evening during January, direct from the Tour, and the subjects denote the originality and interest of the pastor. These are sample instances just come to hand. By such methods the Tour may be made an event in the life of the church and the progress of the denomination.

MISSIONS may be ordered in quantities or in single numbers at ten cents a copy, this covering merely cost of paper, presswork and postage. A special edition will be printed, and we hope pastors will aid in getting this issue into the hands of the tourists.

The Department of Missionary Education has included the Tour in the National Missionary Reading Contest, and will allow five points to each person who reads or hears the reading of the Log daily. And since January MISSIONS includes not only the Log but also Norton's Commentary, those who follow both of these will be allowed ten points if read daily. For the reading of additional material in January MISSIONS five points may be credited. And it should be said that there is an abundance of interesting additional material in the issue.



Elihu Norton's Commentary on the Baptist World Tour

ONE BAPTIST LAYMAN SHOWS HOW THE THIRTY DAYS' JOURNEY ROUND THE WORLD MAY BE MADE A MISSIONARY REVELATION AS TO FACTS AND A SPIRITUAL INSPIRATION AS TO ACTION

BY HOWARD B. GROSE



ABOUT a fortnight after he had decided to take the Baptist Missionary Tour, in company with his wife, and had started at once to gather supplementary information about the places to be visited, Elihu Norton entered his home with a look on his face that was a combination of serious and smiling. Mrs. Norton knew he had something on his mind and waited for him to speak.

"Well, Amy," said he, after the customary greeting, "that pastor of ours is certainly a live wire when he gets after one. What do you suppose he has done now?"

"I haven't any suppose coming," said Amy. "But I'm sure it's something worth while."

"I don't know about that, but I'll tell you. When I told him what you and I were doing in collecting facts about the Tour that weren't in the Log, so that we could know more fully what we were going to find, he said that was exactly the thing to double the interest of the tourists. He said no more then, but today when I met him he asked me how I was getting on with my Log Supplement, and when I said it was nearly done he said that was fine and fitted in exactly with a little plan he had. Then, as though it was all settled and simple, he remarked that he had asked the Men's Class to meet tomorrow night and learn of a method that I would present to them for putting places of world interest on the map. What do you think of that for a mild proposition?"

"I think he knew his man," replied Mrs. Norton, smiling.

"He wouldn't hear to my remonstrance. He said that

when he had mentioned to a few of the men that I was going on the Tour and was getting up some kind of a guide-book of my own, they declared that if I thought enough of this queer airship business for that they would like to know more about it. 'That suggested the Men's Class to me,' said he, 'and now you have a chance to do a piece of work that will have great results for our church. Your personal interest will influence these men to join in this novel adventure, and you can awaken such an interest among the men as we have perhaps never known. I am sure I can count on you, Elihu. You have the idea and the facts and the leadership, and I haven't been so happy about anything since I became pastor—for I see things looming in the future that I wouldn't have dared dream of. All you have to do is to take the men with you in outline, and the day by day will follow.'

"What could I say, Amy? When a man in dead earnest puts a thing like that, what is there to do?"

"Just do it," said Amy; "and I feel sure it will be a very happy time for you, too, judging from the good times we have had together hunting up our facts and getting into the spirit of a wonderful work."

This was the way in which Elihu Norton, once embarked upon his missionary researches, found himself not only a gatherer of information but a teacher of others and a leader in a movement that was to mean great things for his church and the missionary cause. In order that all our readers may have the benefit of his work, we shall give first the Log for each day, following with the additional facts, notes and comments which make up Norton's Commentary, or Log Supplement. The two will

form a very compact review of what our denominational organizations are doing, and will indicate to many tourists a line of study that will make the daily tour more satisfactory, because they will have a personal share in it. We imagine Elihu Norton and his wife reading the Log for the day and then adding their Commentary.

Log of the Airship Evangel

First Day

WE swing out across the broad Atlantic to glimpse the shores of Europe on our way to Africa. Not mighty London wrapped in fog, nor Paris with its shining boulevards receives our first attention, but the humble village of Rakowles, in southeastern Poland. It is a village so small that you will not find it on ordinary maps, and it stands in what was Russian territory before the war, a region over which army after army marched and battled. Our pilot finds the place quickly enough and we observe, all about the cottages, earthworks and other marks of military occupation that have not yet been obliterated. In the same moment we are made aware that the people are very poor, for we see some families still living in the dugouts—literally holes in the ground—in which they took refuge when invaders destroyed their dwellings. In this neighborhood which has suffered so much we see a little Baptist church, and in that church, crowded as it can be, a service is being led by John Sues, who a few years ago was a devoted member of the Russian Baptist Mission in Buffalo, New York. He returned to his native village to be a missionary to his own people and has baptized more than four hundred persons into the fellowship of several Baptist churches that he has formed. We have happened to come upon one of his meetings at which nearly a hundred of the Polish farm folk are present, some of them having walked forty miles to attend. The sound of their joyous singing rises as we go on our way, thinking how helpful it would be if we could trace more of the seeds of faith that are planted in our missions at home and abroad. We cannot tarry long in Europe, though we see much to stir our sympathy for the Baptists of these old countries. A bright spot is Sweden, with its

681 Baptist churches that have more than 60,000 members. The Swedish Baptists have one missionary in foreign service for every 500 church members at home, a record not equaled by the denomination in any other country. Under present conditions the most effective aid America can give the eleven European countries with which Northern Baptists cooperate is in the strengthening of their schools and in the development of strong, consecrated leaders. We are helping, therefore, through our missionary funds, to support nine theological seminaries in as many different countries.

Isaiah 40:3-5—"The Way of the Lord"

NORTON'S COMMENTARY

"That is an interesting fact, Amy, about John Sues and what one man going back from America can do, and do in a country like Poland, which is dead against the Protestants. You know, the Republic of Poland as set up by the Treaty of Versailles, contains 149,140 square miles, a little larger than Montana, and about the size of New York, Pennsylvania and Michigan combined. Its total population is 29,160,000, of whom 18,660,000 are of Polish nationality. The Roman Catholics claim about 18,000,000 of these, so it is not strange that, while absolute religious liberty is guaranteed by the constitution, it is not practised in fact, as the Baptists and others have discovered by bitter experience. As always, where Rome has power Protestants lack liberty. Dr. W. O. Lewis told in November MISSIONS how a Baptist preacher was put in jail and persecuted for holding meetings. One thing is sure, it takes brave men and women to be Baptists in Poland."

"Or in Roumania, or Czechoslovakia, or any other strongly Catholic country," said Amy. "The John Hus celebration brought that out in Prague, but they have a noble Protestant leader there in President Masaryk, and a patriotic people back of him, so that Rome has suffered heavy losses. The situation as to religious liberty is much worse in Roumania, and Queen Marie ought to know how Americans feel about it. Dr. Mullins, President of the Baptist World Alliance, who has just come back from there, is trying to enlighten her, and has entered a protest in an address to the League of Nations and



MEMBERS OF THE FIRST BAPTIST CHURCH OF RAKOWLES, POLAND

the world at large demanding for Baptists the religious freedom guaranteed by treaties and the constitution.

"I have been looking up our work in Europe, Elihu. There are some romantic stories connected with the start of Baptist work in Germany, Sweden, Norway and Denmark. If the facts about the Baptists in Europe were familiar to our people I don't believe it would be hard to raise the \$100,000 or more needed for this work. Why, look at the growth—in 1850 perhaps 4,000 members, in 1900 estimated at 220,000; and now at from a million and a quarter to two millions, Russia being the unknown quantity."

"Well, Amy, I confess that I thought it was all nonsense about our doing missionary work in Christian countries in Europe, but the slight inquiry we have made satisfies me that we are not doing half enough in countries like Czechoslovakia, where we have an exceptional chance. I shall have a different interest in Europe after this as a field for proving Christian brotherhood. This has been a good start on the road to better acquaintance with the world."

Second Day

THE course of a broad river that cleaves the African jungle guides us to the Belgian Congo. We come to Sona Bata, a Baptist mission station set upon a beautiful hill, 1600 feet above the level of the sea. Sona Bata is the center of a great revival that has been going on for five years, with a record of 8,690 baptisms in that period. The Belgian Congo is a colony of magnificent distances, larger in area than all the United States west of the Rocky Mountains, and millions of people in it do not know the gospel. The single mission field of Tshumbiri is larger than the state of New Jersey and one Baptist missionary family is assigned to it. To open up Moanza district, which is ninety miles square, a missionary and his wife made a six days' journey into the jungle and lived in a mud hut until funds should be available for a better house. That mud hut is still the only missionary residence in the Moanza field and it is temporarily vacant because the Baptist missionary was forced by illness to leave. Our medical missionaries combat the dread sleeping sickness, our teachers and preachers struggle against extraordinary obstacles.

It will be strange if we cannot feel something of the urge that has sent to this region some of the most heroic souls who have brightened missionary annals. It is the land where Livingstone labored and died. It will be strange, too, if we do not thrill to the story of our own Joseph Clark, Baptist missionary to the Belgian Congo for nearly fifty years, determined to cut short his stay in America in order that he might not reach the age of retirement while on furlough and thus be prevented from returning to the work which has gripped his heart and soul. That he was not prevented from returning gladdened him and brought joy to the far reaches of the Congo, where his name has been known and loved almost from the time of Livingstone. In her "little tin hospital," with insufficient equipment, Catherine Mabie, our first woman doctor in Africa, performs many difficult and delicate operations. For years she has labored, teaching, healing, and, like her Master, going about doing good.

We are bound to feel some pangs as a voice comes from that brooding continent to remind us that our Congo missionaries have not only had to overcome the natural difficulties of the situation, but have carried on in the face of cuts in the appropriations and with a personnel which is entirely too small.

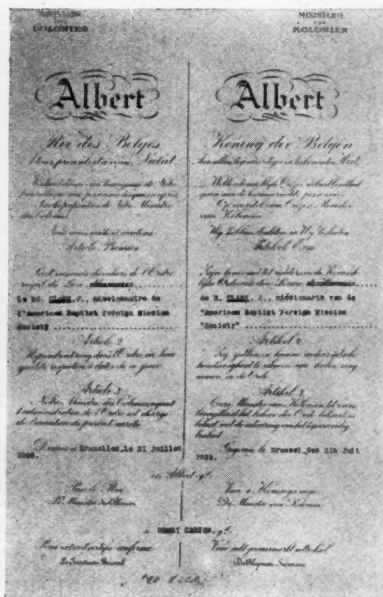
(For side-trips see *Hewing a Station Out of the African Jungle*, 10c.)

Acts 2:41-42—A Mighty Ingathering

NORTON'S COMMENTARY

"I notice in November MISSIONS," said Amy, "an article by Dr. Lerrigo which tells about the conference on Africa held in Belgium. He says Africa is just coming to the front as a world field. The article makes good reading in connection with this second day and stop of our tour. Africa is such an immense continent that it is not easy to take it all in. I have always been interested in our Belgian-Congo Mission because of that heroic and really remarkable woman, Dr. Catherine Mabie. We don't half know what she has done and what a dauntless character she is. A dozen women like that would revolutionize the Congo all right."

"That's true, Amy. Put Joseph Clark and Dr. Mabie side by side and they make a pair to stand by. There's another pair, too—the Leslies. When I learned what they had done, and how they had to leave their children, I got a new idea of



REV. AND MRS. JOSEPH CLARK OF BELGIAN CONGO. THE CITATION, AND THE MEDAL CONFERRED UPON BOTH BY KING ALBERT



A TYPICAL STREET SCENE IN INDIA

religion and sacrifice. And these are only samples of many others, in Africa and all our lands, I find. Africa opens a big door indeed. The contest there is between Mohammedanism and Christianity—which is to win? The section we have entered, Belgian-Congo, with 909,654 square miles, is about as large as our North, and has 8,500,000 population. Our work there began in 1884, and we are responsible for the river territory from the coast 800 miles inland. We have 8 stations, 37 churches, and a rapidly growing membership. Studying reports of conversion on these fields has given me a new idea of the quality of these black people. A missionary who has worked twenty-five years among them tells me that we must not class the Congolese with the South Coast Negroes who furnished the victims for the slave trade. What he told me about the Bantus will lead me to study that race, which is the backbone of Africa, in his judgment. He says, too, that we shall never get anywhere until we drop our race inferiority complex stuff."

"How many missionaries have we now in Belgian-Congo?" asked Amy.

"The last report said 50, including wives and single women. Nearly all the stations are undermanned."

"By the way, Elihu, since you are going to teach that boys' class of Royal Ambassadors, why don't you start them on the Congo with Livingstone and Stanley's hunt for him, as the entry into mission interest?"

"Capital idea, Amy, and we'll make that Dark Continent less dark for them at least."

Third Day

SWIFT is our passage to India. There is a Christian community of more than 200,000 and a Baptist church membership of 78,000 in the mission field that comes into view as

we pass over the city of Madras, in South India. Three times in its early history Baptists were on the point of abandoning Nellore, the station from which the present strong mission has grown. The field is about the size of the State of New York and has a population of 6,500,000. In this vast field missionaries and missionaries' wives number 86 and single women missionaries 37. Observe Ongole, scene of one of the greatest revivals in missionary history, with its fine Baptist hospital and the beautiful Jewett Memorial Baptist Church. In Ongole district 1,004 were added by baptism last year.

This section, with a population above 600,000, had not a single physician until our Clough Memorial Hospital was opened. Nellore is another center of the South Indian work, with a nurses' training school, a large girls' school, a woman's Bible training school that has more calls for Bible workers than can be supplied, and a fine hospital that treats 10,000 patients a year.

The work of our medical missionaries has borne wonderful fruit in South India. It has opened the closed doors of Hindu and Mohammedan homes. It has been an avenue for the gospel. It has enabled the Bible women to come in contact with the native women. It was the means whereby, for the first time, high caste Hindus were interested in Christianity. Barriers have been broken down in India and the people are receptive to the gospel.

(For side-trips see *Ongole: the Story of a Great Mission Station*, 5c; *Memory Pictures of Mohammedan Women*, 5c.)
Acts 10:34-43—God for All

NORTON'S COMMENTARY

"The tour does well, Amy, to make a stop at Ongole. That Lone Star Mission has a history more romantic than fiction. I had no idea that such rich matter as that ever got into a missionary magazine. The story of the Lone Star and of Dr.

Jewett and Dr. Clough, told in *MISSIONS* by Mrs. Clough, is a fine piece of historic writing, and the tourists ought to look it up. India is a place of marvels anyhow, from the architecture of the Taj Mahal to the personalities of Gandhi and Tagore. When it comes to missions we Baptists have done some great work there, and ought to be proud of our missionaries. Where will you find a more wonderful work than Sam Bawden's criminal saving station at Kurvalli? I don't know anything like it. How many fields have we, Amy?"

"Aside from Burma, we have three—South India, Assam and Bengal-Orissa. We stop at each. Of stations there are 29 in South India, including Madras and Secunderabad. These are divided into 5 Associations, which have remarkable annual meetings. The Woman's Foreign Society maintains a most useful institution in the Bible Training School at Nellore, from which Bible women go out into all India carrying the gospel message. Then the Ongole Girls' School has sent out hundreds of graduates as teachers and religious workers. Of course, all our women are interested in the women's college and hospital work, in which we are cooperating with other denominations for the uplifting of India's women, whose story is as depressing as that of our Lone Star Mission is uplifting. People who are inclined to praise Hinduism should know what it has done for woman; then need for Christianity would be seen at once."

Fourth Day

SMOKY Jamshedpur is below us—the Pittsburgh of the Orient. This city of Bengal is the greatest steel center of India, a place that has grown like an American "boom" town and tens of thousands of native workers have within a few years flocked to the great mills and furnaces. Bengal is a key field, for "as Bengal thinks today, India thinks tomorrow." Also it is a difficult field, sometimes called the Verdun of the non-Christian world, for nowhere is the caste system of the Hindus more powerful. That means steady, determined resistance to the advance of Christianity. Still, our missionaries are making progress, winning recognition both from the Hindus and from the Government. For example, the Government turned over to Northern Baptists the entire management of the education of 200,000 Santals, most responsive to the gospel message of all groups in Bengal-Orissa.



THE CROWDED MARKET PLACE IN JAMSHEDPUR

Bhimpore is the center of the Santal work. At Balasore, the oldest station, and Midnapore, one of the oldest, over 4,000,000 people depend on the few scattered missionaries in this large area. As for Jamshedpur, we carry away a picture of the Baptist church which, established there as a result of the New World Movement, has so prospered that its contributions and those of one other church now support a missionary.

(For side-trips see *Bengal-Orissa: Missionary Cameralog*, 10c; *The Balasore Industrial School*, 5c.)

Romans 10:13-15—God's Messenger

NORTON'S COMMENTARY

"That was a noble act of the Free Baptists, Amy, to turn over their missionary work and schools to us in 1911 and come in as a part of the denomination. That strikes me as Christian, and they certainly brought us some well established work. I was much interested in the history by Dr. Staples, and in some of the noble characters they sent out, like the Phillips and the Bachelers, and Dr. Murphy. I should say we ought to send some recruits there and justify the Government's confidence in us."

"Yes, the force is small, only 27, including wives," said Amy. "Of the 7 stations, 5 are in the District of Midnapore, with its 2,650,000 people, who have no one but our missionaries to give them the gospel. The first station opened, at Balasore in 1836, has a boys' high school, the only Christian high school in the province, and our industrial school there is known as the best of its kind in India. There is a self-supporting church there also. Then the Woman's Society has orphanages for both boys and girls in Balasore, and girls' schools of highest grade in Balasore, Midnapore and Bhimpore. The Free Baptists were believers in education with evangelism."

"These people are worth knowing more about, Amy, and we'll make a special study of this Mission some day. I'd like to associate something besides tigers with Bengal, and I want to know more about the work of Mr. Howard, who sends those live stories of his evangelistic tours to *MISSIONS*."

Fifth Day

WE have come to Assam, wedged in between Thibet, Burma and Bengal, a land of savage hill tribes, of smiling tea gardens, of 27,000 villages, and no large cities. The hill tribes were head hunters before the missionaries came, and the border tribes still are, but among these same hillmen Christianity is developing. Years ago two Garo men who had been converted became messengers of Christ to their own people, and now the Garo work is the largest in Assam. Recently, Christians in the Ao Naga tribe won 500 of the Sema Nagas and designated a native missionary to them. We see true stewardship among native Christians who give every tenth handful of rice as a Sunday offering. In the All Assam Baptist Convention the Christian women are a growing power, taking charge of programs, organizing prayer groups and doing evangelistic work. A vital need is to sustain and enlarge the Jorhat Christian schools, where Baptist missionaries train native leaders for all parts of the province. A near

view of Jorhat causes a builder in our party to point out the poor condition of the school buildings. Confessedly they are dilapidated. In spite of the warning that "our work in Assam will move no faster than the work of our central school," we could do nothing to relieve this situation during the last year because we lacked the funds. Perhaps something will be done about it as a result of the reports that World Tour travelers carry home.

(For side-trips see *Assam: Missionary Cameralog*, 10c; *The Jubilee Year at Nowgong, Assam*, 10c.)

II Corinthians 5:20—Ambassadors for Christ

NORTON'S COMMENTARY

"Odd how a personality affects you, Amy. I'm more than ordinarily interested in Assam, just because by chance one Sunday I heard a missionary, who had come home to rest (and was resting by being sent hither and yon to speak in churches), tell about the school work at Jorhat. His name was Boggs, I remember, and the plans he gave out were so big that they attracted me. I put in an extra bill that day to help him along. I see he is still at it, and that was years ago."

"It was something the same way with me too, Elihu. A Miss Vickland came to one of our circle meetings and gave one of the best talks about Assam and our work there that I ever heard. She was in school work also, but she made us see the life of the people and how they need the hope and help which the missionaries bring them. Your boys would be interested in those Nagas and other hill tribes, with their head hunters."

"Yes," said Elihu. "That story of Mason and Phillips, the pioneers, who went into the Garo hills, where no white men had ever been, is full of thrills. We ought to have a little more definite information about the province."

"Very well," said Amy. "Assam is about the size of New England, and has 7,500,000 population, with many tribes, many languages, various religions, Hinduism and Mohammedanism especially powerful. Assam is the great tea-planting province of India, calling thousands of immigrant laborers, who are open to the gospel. We have 73 missionaries all told, men and women, and 567 native workers, 319 organized churches, and 30,794 members. Over 20,000 are enrolled in the Sunday schools. Trained preachers and teachers are the great need, and the Jorhat schools are doing all their means will permit. There are 13 stations. At Nowgong, ancient seat of culture, we have the largest girls' school in Assam. Our people should read the two recent books on Assam by Miss Vickland and Miss Holmes, both charming writers."

Sixth Day

PAGODAS, rice fields and elephants toiling in teakwood forests tell us that we have reached Burma, oldest and largest of Baptist foreign mission fields. Wonderful is the story of Christian progress in this, the richest province of the Indian Empire, since Adoniram Judson began his work here in 1813. Judson waited seven years for his first convert, but Baptist churches in Burma reached in 1925 a membership of 97,002. With the exception of New York and Pennsylvania this exceeds the Baptist population of any state in the Northern Baptist Convention. Of the 1,204 churches, 945, or more than 78%, are now self-supporting. We see at Bassein the beautiful Ko Tha Byu memorial high school built at the cost of native Baptists to honor the memory of Judson's pupil, the first Karen to proclaim the gospel to his own people, who constitute one of the important racial divisions of Burma. "The Karen Baptist Mission in Burma is one of the greatest



UNLOADING PACK-PONIES AT THE END OF A JUNGLE TRIP

triumphs of the foreign missionary movement and one of the preeminent miracles of modern missions." Woman's Work in Burma has seen marvelous development. The two missionary organizations of Burmese and Karen women are carrying on active personal evangelism through their own Bible women. Bible training schools, evangelistic touring and girls' schools of all grades are a great factor in establishing Christian homes. (For side-trips see *Burma: Missionary Cameralog*, 15c; *Under the Banyan Trees*, 10c.)

Isaiah 49:6—A Light to the Gentiles

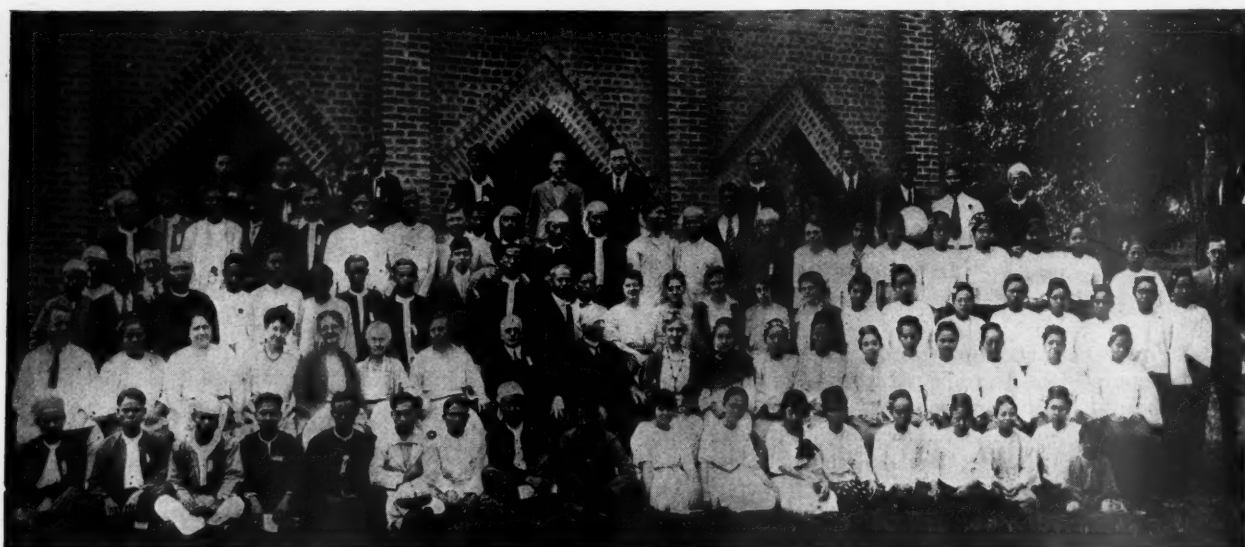
NORTON'S COMMENTARY

"Since Burma was Judson's field and the first entered by American Baptists, naturally the Log has told us more than usual about our mission work. But volumes have been written about Burma and more might be and doubtless will be. One of the striking things, Amy, is the fact that our greatest work in Burma is not among the Burmans but the Karens, and smaller tribes, like the Kachins, Shans and Chins. Thus, while the number of missionaries among Burmans and Karens is fairly even, the number of Burman native workers is 484, that of Karens 2,000; and while there are about 5,600 Burman church members, there are 62,000 Karens of the various kinds—Sgaw, Pwo, Bwe and Paku. It's a terrible mixup, and I don't quite see how the missionaries know where they belong. Think of the number of languages and dialects, all unintelligible to each other, making it necessary to have three distinct missions in one city. Wonderful province, rich in color and dominated by Buddhism and caste. I like to think of Christianity penetrating and leavening this mass of Buddhism in its last stronghold in India, the land of its birth."

"Think, too," said Amy, "of all these races coming together in the All-Burma Baptist Convention, independent and self-supporting, maintaining evangelists in 15 different fields, and a Baptist Orphanage at Moulmein. There are in Burma 32 stations, from Tavoy, Moulmein and Rangoon on the south to Myitkyina (My-ich'-e-na) on the north and Kwengtung on the northwest, where Mr. Young baptized over 2,500 converts in a month and is in the midst of a perpetual revival. Surely there is abundant reason to believe that Christ will yet reign in Burma."

Seventh Day

BURMA is fascinating and we linger. In the pride of achievement aroused by the Karen Mission, let us not forget that Burma is a stronghold of Buddhism, with 9,000,000 people, three-fourths of the total population, attached to the Buddhist faith. We must win them to claim Burma for Christ. Slowly and persistently Baptists are developing influences to accomplish this. One such influence is in the field



A BIBLE ASSEMBLY AT MAYMYO IN THE OLDEST FOREIGN MISSION FIELD OF AMERICAN BAPTISTS

of education, for already the Christians have a much higher percentage of children in school than do the Buddhists. At Rangoon we see the Baptist college that bears Judson's name, the only Christian college in all Burma. Its further development and liberal support is one of the outstanding needs of the work. A large campus at Kokine Lake and half the cost of erecting new buildings for Judson College will be provided by Burma if American Baptists will raise the other half. We shall then have in Judson a constituent part of the University of Rangoon. It is an opportunity magnificent in its possibilities for more effectively bringing Christ into the life of the country through the agency of well trained Burmese students. Likewise it creates the largest financial problem that our foreign mission work must face in the near future.

(For side-trips see *The Evangel in Burma*, 25c.)

Isaiah 49:12—Gathered from Afar

NORTON'S COMMENTARY

"While the stop is still in Burma, we remember that Burma is a principal province of India. India is too great to grasp. It is a continent in itself. Its area is estimated at 1,835,000 square miles, more than half as large as the United States. Its population of 360,000,000 is a third of the population of the earth. Its hundreds of diverse races and tribes speak as many different languages and dialects. It is a land of the most violent contrasts. It is said to be the most religious country known, and this religious characteristic has exposed its people to all kinds of superstition and terror and cruel practices aimed to appease the malevolent spirits or gods. Animism, Hinduism, Buddhism and Mohammedanism all take on extreme forms of idolatry in India. Great spiritual leaders like Gandhi recognize the superior merits of the character and teachings of Jesus Christ, while they do not accept the Christianity of the West as truly representing Him. They do accept the Christianity which they see lived before them by our missionaries who show their religion daily in their acts and faces. The Christians in India number nearly 3,000,000."

"I heard a minister who traveled in India last winter say in a lecture," said Amy, "that India was the most fascinating country in the world, and that missionaries who had once lived there never wanted to live anywhere else. He believed India would some day become Christian, and it would be the richest jewel in the diadem of our Lord."

Eighth Day

PENETRATING the heart of Asia, we reach the West China Baptist Mission in the mountainous Szechuan Province, 1800 miles from Shanghai as the Yangtze River flows. Our missionaries have been established in West China since 1889. With China shaking herself like an awakening giant, the intervening years have witnessed prolonged civil war, political disturbances, anti-foreign agitation and a formidable anti-Christian movement. Three times the missionaries have had to vacate their stations, but each time they have returned and the work has gone on. In the first year there were seven baptisms, and in the thirty-fourth 192. Every difficulty that could test the devotion of a missionary is present here, yet more than 1800 Baptist church members testify to real progress. Education is a major key to solution of the tremendous problem encountered here, for it is the students of China who, for good or ill, speak in the streets, giving their interpretation of every important event. Increased equipment and appropriations are needed for the West China Union University at Chengtu, the only Christian university in a district larger than France and with a population of 100,000,000. There is need to sustain and extend the intensive training of native workers in the five central stations and to enlarge the medical work now established in all stations but one. Very great is the need of Christian schools for women. "The stations in all of West China need everything but opportunities." If the missionaries in this field were to be evenly distributed, there would be only one for every 200,000 Chinese.

(For side-trips see *West China: Missionary Cameralog*, 10c; *Medicine in China*, 5c.)

Luke 13:20-21—The Leaven

NORTON'S COMMENTARY

"The isolation of West China from the rest of the world is scarcely believable, Amy. That great province of Szechuan, accessible only by the Yangtze River, and that with rapids passed with extreme difficulty and danger on the way west, has no railroad communication, no ready means of intercourse with the rest of China or the world. It takes heroic stuff to go there as a missionary, and we have had heroic ones there, men and women. Between the soldiers and the bandits life is often lively. The missionaries have generally kept the friendship of all parties, even during fighting, by caring for

the wounded of both sides in the mission hospitals. Thrilling tales can be told by our West China workers. Just now they are in an uncertain position, with the rise of national sentiment and the anti-foreign agitation. But the missionaries seem to prefer to stay at their posts and trust the Chinese. It would be difficult for them to get out, if there was any real trouble."

"We have 5 stations, Chengtu, the capital, being the most prominent because of the University," said Amy. "But one can find great stories in Kiating, Suifu, Ningyuan and Yachow*. The hospital at Yachow in charge of Dr. Humphreys is doing a work appreciated by the leading citizens. Prayers are offered every evening in all the wards. Our first station was Suifu, and we have there the first kindergarten established in West China, a Young Men's Institute drawing in a class hitherto unreached, a girls' boarding school, Munroe Academy which turns out workers for the Mission, and a hospital which, like that at Yachow, is thoroughly evangelistic under the management of Dr. Emilie Bretthauer and Dr. Carrie E. Slaght, who are an honor to American women. There are 43 missionaries on the list, with 137 native workers. One ought to name all the missionaries in that farthest field in China in an honor list."

* Pronounced Jahding', Swefoo', Ning'wan and Yahjo'.

Ninth Day

A LONG flight to the southeast brings us over the territory of the South China Mission. This is tropical China, the zone of earthquakes and typhoons, and the region from which come most of the Chinese in the United States. It is an area of political as well as elemental tempests and we shall not be surprised if signs of agitation are perceived as we cruise about over the country. In July, 1925, the churches of the Swatow district of South China organized the Ling Tong Baptist Council, and reorganized the work in that district on a basis whereby the convention is composed of delegates from the Chinese churches. Of the Council's eighty members, sixty-five are Chinese, and fifteen are missionaries who serve in an advisory capacity only. One of the great objectives of Baptist missionary work has been the development in every field of self-supporting, self-governing, self-propagating churches,

and though the missionaries of South China were surprised by the far-reaching character of the change, their spirit of Baptist independence and that of our church members in America responded to it with sympathy. It is the hope and belief of those best informed on the situation that this assumption of responsibility was a real forward step. Aid from Northern Baptist missionary funds is still given to the churches represented in the Ling Tong Council in practically the same measure as before—necessary aid, for of 146 churches in South China only 36 have reached the point of self-support. The high place given by Christianity to womanhood is one of the strongest aspects of its appeal in China. In Swatow, the first Bible training school in the world was organized. Over 1,000 women have passed through the school. To gain a following among the Chinese, who, perhaps beyond any other people, venerate learning, leadership of a high order of intelligence is absolutely essential. To help the Chinese Christians develop such leadership is one of the outstanding tasks of the South China Mission, and in the present stage our loyal support of the missionaries there is more vital than ever before.

(For side-trips see *South China: Missionary Cameralog*, 10c; *Christian Education in China*, Free.)

Matthew 7:24-25—A Solid Foundation

NORTON'S COMMENTARY

"While the Log tells about our South China Mission and the remarkable start of the Chinese Baptists there on an independent and native basis, we might insert some general knowledge about China as a whole, with its 400,000,000 people, its ancient civilization, its present-day chaos, and its future potentialities. Every man who is interested in the future of America is concerned in the future of China, whether he wants to be or not. I never realized, Amy, until I began this study of missions, how interlinked our fortunes and lives are with those great and undeveloped nations on the other side of the Pacific—China, Japan and India. Japan has awakened and is a world power, India is still in tutelage but restless, and China is growing a nationalism that is uncertain and unbalanced now, but that will have to be reckoned with. If ever there was a day for putting forth every effort to spread Christianity and make it a molding and controlling force in



CHURCH MEMBERS IN CHENG TU, WEST CHINA, IN 1925. REV. DONALD FAY SITS IN CENTER FOURTH TO THE LEFT OF MISSIONARY H. J. OPENSHAW

those nations, that day is now. We have reason therefore to learn all we can about China and the Chinese and the forces that are shaping the national life."

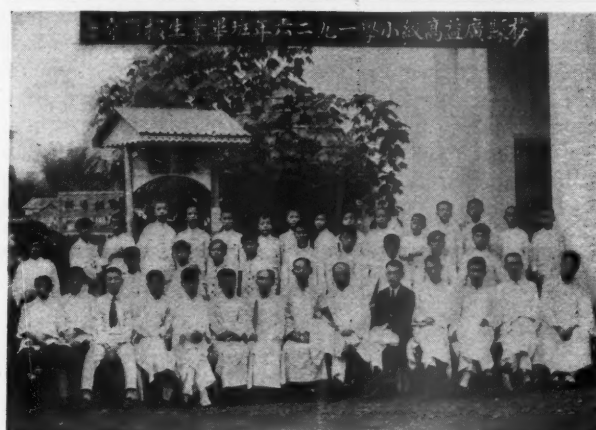
"I always knew you'd make a good preacher, Elihu, if you woke up to what is going on in the world and the church. Talk that way to the men you know, teach your boys to take a man's view of it as patriots and Christians, and we'll start something new in our church. That is what we women have been praying for. We have seen that there is no hope for Protestant Christianity to conquer in the world unless the men who profess it really see things as they are and set about doing their full duty."

"Well, I mean to count for one, God helping me, Amy. I confess the sleeping powers in vast and undeveloped China, and the possibilities of a combination of races against us, have startled me. If the sleeping giant is awakening, it is time we understood what it may mean to the rest of the world. We must deal with the race question in the Christian way or it may deal with us in a way we will not like. The one thing that gives me hope is the repeated expression of opinion, not only by missionaries and Chinese Christians, but by non-Christian leaders and statesmen, that the only hope of China lies in the adoption of the Christianity of Jesus Christ. Then, it is remarkable how influential the Christian Chinese are in affairs of state and in all movements of progress. What facts have you been collecting?"

"Some large figures. As to size, all China has an area of 4,277,000 square miles, or a third larger than the United States. China proper, which we commonly mean, with its 19 Provinces, similar to our States, has 1,532,000 square miles, nearly twice the size of the U. S. east of the Mississippi. Its population is estimated at 375,000,000, leaving 25,000,000 to the other divisions, Manchuria, Thibet, Mongolia and Sinkiang. China has been a Republic since 1911, when revolution overthrew the Manchurian dynasty; but the change from a tyrannical government to a popular government was too sudden for a people who knew nothing of government, and for a country where each Province had a military as well as civil governor, so that endless rivalries and civil wars have made a stable government impossible. China is in the grip of rival war lords, with the complications of student uprisings and widespread banditry and anti-foreign inflammation. This, however, is temporary, though it may continue many years. We must not forget that China has a civilization reaching back thousands of years before Christ, a wonderful history and untold possibilities of power. She is rich in resources as yet mostly undeveloped. Her people will not continue to be illiterate now that they have a practical alphabet. Some people wonder if we shouldn't call our missionaries home. A leading Chinese, Mr. Ling, told our Foreign Board recently that we ought to send many more, but of the right kind."

Tenth Day

IT is industrial China that we see next, the field of the East China Mission. Here we find a district of teeming and busy cities, and vast indeed is the population which each of our mission stations tries to serve. Our ship hovers over Shanghai, greatest of all commercial centers on the continent of Asia and the gateway through which flows the bulk of the world's trade with China. We see the excellent buildings of Shanghai Baptist College, maintained jointly by Northern and Southern Baptists, a Christian center of immense and growing influence. We sight Ningpo, where appreciative Chinese have subscribed over \$50,000 to help build a modern hospital, a memorial to the long service of Dr. J. S. Grant and



SCENES FROM THE BAPTIST ACADEMY AT KAYING, SOUTH CHINA

other missionary physicians. There are now more college trained Chinese preachers, teachers and field workers in the service of the East China Baptist Mission than foreign missionaries. As in other parts of China, untrained leadership is utterly ineffective. The urgent need is to advance, not retreat in the matter of providing facilities that will insure a sufficient number of well equipped Chinese in all branches of the work, including the field of labor. Industrial conditions have developed industrial missions. Evangelism through industry has been a principle in various stations. Schools of mothercraft have been established to strengthen the Christian home and educate the women of new China.

(For side-trips see *Ningpo Candles*, 15c.)
Luke 13:18-19—Mustard Seed

NORTON'S COMMENTARY

"We seldom get many facts about the East China field at large. Shanghai is the station most often mentioned, but there are others of interest. The stations number 6, not counting Nanking, where some union work is done. There are 68 missionaries and nearly 500 native workers. The church members number about 3,000, the churches 41. There are schools and hospitals, all doing excellent work and exercising extensive influence in populous communities. The best feature of the present situation in China is that the missionaries are all so hopeful as to China's future."

Eleventh Day

A GAIN salt air and ocean breezes and in a little while we behold the Philippine Islands rising from the sea, lovely in their tropical verdure. There are 3,141 islands in the Phil-



NEW BUILDINGS AT SHANGHAI BAPTIST COLLEGE

From Top to Bottom—Science Hall, Evanston Hall Dormitory, Women's Dormitory, all the result of special gifts



THE IMPOSING BAPTIST CHURCH AT CAPIZ

ippine group. Four hundred of them are inhabited and just two have Baptist missionaries—Panay and Negros. The Baptist mission in the islands is just as old as the century and its progress may be measured by the fact that the year 1925 saw 1,900 members added to the churches by baptism. You will see an important medical missionary work here, with a hospital at Capiz and at Iloilo another, which was formerly maintained jointly by Baptists and Presbyterians, but is now solely a Baptist institution. The two hospitals treat over 6,500 patients a year. As in China, a particular effort is made to reach the student groups in order to meet the imperative need for competent Filipino leaders. You discover that there are in the Philippines more than 100 organized Baptist churches, with upwards of 6,000 members. It may surprise you to learn that in a field so long dominated by the Roman Catholic Church the people meet our missionaries more than half-way. We are reminded of this as we view Jaro, where the first Baptist church was organized and where thousands of Filipinos signed a petition declaring that they were Protestants and desired to have the gospel preached to them.

As in so many other cases, we are more perplexed by the success than by the difficulties of our work in the Philippines. We have found it easier to arouse in these promising people a desire for understanding allegiance to Christ than to meet the resulting demand for instruction, or to provide guidance for converts. Our educational work, important beyond words, will go forward vigorously when we can meet such urgent requirements as housing for girls at the Central Philippine College and a dormitory for boys at the same institution.

(For side-trips see *The Philippines: Missionary Cameralog*, 10c.)

Isaiah 35:1-10—The Blossoming Wilderness

NORTON'S COMMENTARY

"The Philippine Islands were thrown into the United States by the Spanish-Cuban war, and thus a missionary field was fairly thrust upon us, together with an educational and political problem. The United States has done most creditably in the educational line, better in the political than might have been expected, considering all the human factors involved, and not a little in the missionary development, as the Log indicates. While our Baptist work is confined practically to two islands, these are both important, and through denominational comity the various boards have allotted the territory so as to avoid rivalry and overlapping. The population is 10,350,000. We have in Iloilo one of the very best schools in the Islands for girls, and the Jaro Industrial School near by is the only one of its kind and has made a great reputation. The hope of the Philippines lies in its young people."

"I fancy that is true of pretty much every country, isn't it?" asked Amy.

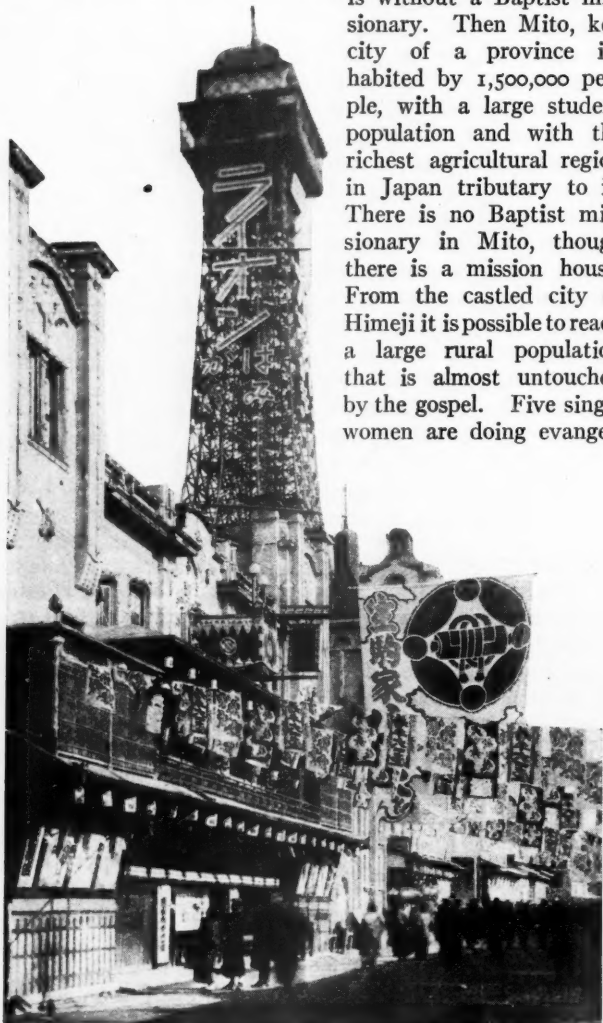
"It is of ours, if you leave it to them," replied Elihu.

Twelfth Day

THE pilot points our ship northward and all await with keen interest the first view of Japan. A vast city appears. It is Osaka, financial center of the Japanese Empire, a city with a population approximating that of Chicago, with majestic buildings of steel and concrete, wide streets, parks and every mark of progress that distinguishes a modern city in America or Europe. In this great, fast-growing city of Osaka, Northern Baptists are represented by only one missionary family and three unmarried women. Tokyo is reached and we note with pleasure that the Misaki Tabernacle, Tokyo's great Baptist church and Christian center, which was partially wrecked by the earthquake of 1923, is again in full use after being repaired and rededicated.

Yokohama is next and, while we see a new city sprung from the earthquake ruins, we find with regret that the completely wrecked buildings of Mabie Memorial Baptist School have not yet been replaced and that the school is still in temporary quarters. The great earthquake destroyed or seriously damaged most of our mission buildings in Tokyo and Yokohama and to complete the reconstruction program is the immediate need in Japan—the *urgent* need, that is, so far as equipment is concerned. A painful impression of other needs comes as we speed on. There is Morioka, center of a great field in Northern Japan for which Baptists are responsible. Morioka

is without a Baptist missionary. Then Mito, key city of a province inhabited by 1,500,000 people, with a large student population and with the richest agricultural region in Japan tributary to it. There is no Baptist missionary in Mito, though there is a mission house. From the castled city of Himeji it is possible to reach a large rural population that is almost untouched by the gospel. Five single women are doing evangel-



A STREET SCENE IN THE GREAT CITY OF OSAKA

istic and educational work in and about Himeji. In 1925 Northern Baptists had sixteen missionary families in the service of the Japan Mission. In 1926 only ten families were there. In all Japan, outside of the cities of Tokyo and Yokohama, only three families and twelve women are engaged in the missionary work of the Northern Baptist Convention, a devoted but overburdened staff with which to carry on in one of the most important fields of the entire world.

(For side-trips see *Japan: Missionary Cameralog*, 10c; *Osaka, the Mightiest City in Japan*, 15c.)

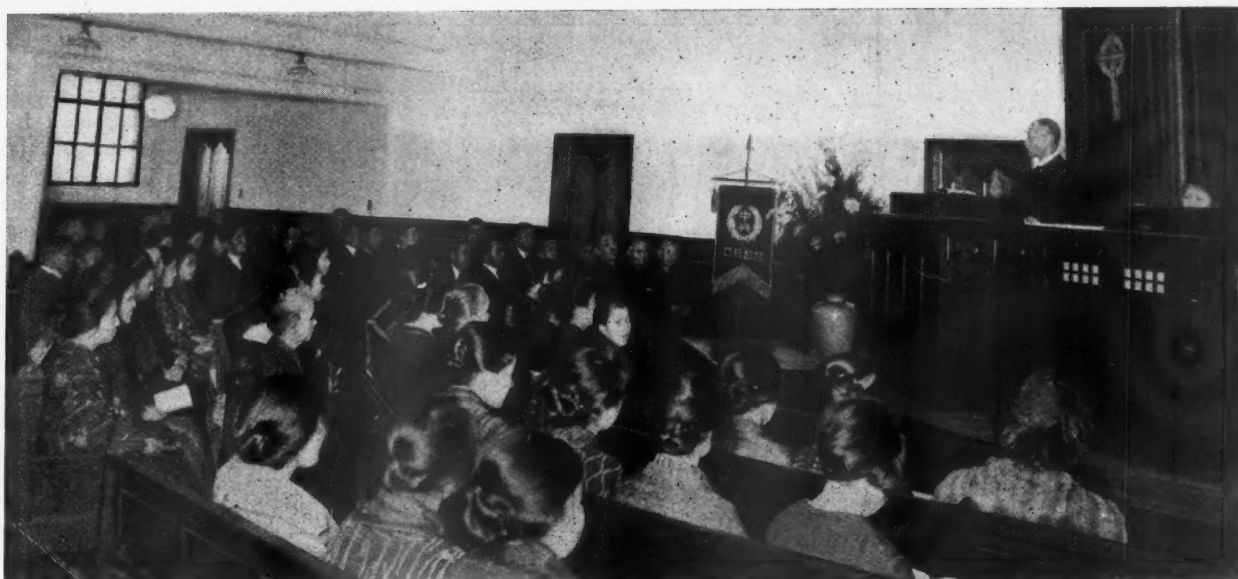
Isaiah 42:1-4—The Isles Wait

NORTON'S COMMENTARY

"The Log tells about our Baptist mission work in Japan, or rather the lack of it, considering the needs and opportunities. Japan is a wonderful country, Amy. Its people are in many ways a marvel. Their recovery from the earthquake and fire in 1923—one of the greatest calamities in history—has been unparalleled. Japan's swift development into a world power finds few equals."

"In education the nation has set a standard for the West as well as the East. The area of Japan proper is only 148,756 square miles, and the total, adding Korea, Formosa, Pescadores and Sakhalin, 260,738. The population is: Japan proper, 59,138,900; Korea, 18,313,800; Formosa, 3,758,900; Sakhalin, 150,600; total, 81,362,200. Japan has great cities—Tokyo with 2,000,000 in the city proper and 3,859,674 in Greater Tokyo; Greater Osaka, 2,132,600; Kobe, 604,000; Kyoto, 591,323; Nagoya, 429,997; Yokohama, 389,700, 422,938 before the earthquake; and 10 other cities with between 100,000 and 200,000, besides 59 more with over 30,000. Thus, where China is a land of villages, Japan by comparison is one of cities, which means much in the life and character of the people. Japan's most troublesome problem is what to do with the surplus population, which is too large for the empire area. The political and governmental problems are created by the two parties—the militaristic and the peaceful and industrial. There is a stable government, however, and the feeling of nationalism has been greatly aroused by the exclusion act of our Congress, which has deeply wounded a sensitive and proud people. This is the more pitiable, since the relations of the two countries have been most friendly, and America has a peculiar tie owing to the fact that it was our Admiral Peary who opened Japan's ports to the world. American missionaries have a great responsibility at this time, as they represent the best sentiment of Christian America. We owe it largely to them that the Japanese have not turned against Christianity. We certainly ought to study the history of these people, so that we may have a sound and righteous opinion on the race question, which will never be settled till it is settled right, and which contains the seeds of war and hatred."

"I have been studying the early history of Japan," said Amy, "its art and literature, political and social life, and it is fascinating. Japan is one of the most progressive nations, adopting every good thing it finds in other countries. Passing from an absolute monarchy to a constitutional government in 1889, its laws are modern. There is full religious freedom in fact as well as in statute. Buddhism and Shintoism are the chief religions, the 12 sects of Buddhism claiming 51,511,000 adherents. There are 13 sects of Shintoism, and 12 of Christianity, so that it is no wonder if many become confused between them all. But the people are quick to see the character of persons and institutions, and one such center of Christian service as the Baptist Misaki Tabernacle in Tokyo is of un-



A TYPICAL SUNDAY MORNING SERVICE IN THE TOKYO TABERNACLE

told influence for Protestant Christianity in Japan. Then we have the remarkable Mabie Memorial School for boys in Yokohama. The Woman's Society has two schools for girls of outstanding grade, the Mary L. Colby School in Kanagawa, and the Sendai school; and there is a Woman's Training School at Osaka, besides kindergartens at many points."

Thirteenth Day

OVER the widest of oceans we travel so quickly from Japan to Mexico that we enlarge by several degrees our conception of who our neighbors are. We pause at the beautiful capital and find our interest divided between the splendor of the city that stands in an unrivaled scenic setting, and the delicate and difficult missionary situation existing in the country. That situation developed because of a conflict between the Roman Catholic hierarchy and the Government over laws intended to bring about complete separation of church and state. Baptist missionaries have complied with the law and the Baptist work proceeds in spite of the general agitation. Missionary hospitals have not been interfered with. The Hospital Latino-Americano in Puebla, with its training school for nurses which is now known the country over, has made many friends for the Baptist work. The field occupied by Northern Baptists is in the eastern part, including Mexico City and a number of other important centers. The seminary and an overcrowded boys' high school at Saltillo are supported jointly by Northern and Southern Baptists, and six excellent schools with classes ranging from kindergarten to normal grade, and with a missionary training department, are the special care of Northern Baptist women. Progress is being made and, as the Baptists and other Protestant organizations maintain cordial relations with the Government, it is believed that all temporary difficulties will in due time be adjusted.

(For side-trips see *Twentieth Century Discoveries in Southern Seas*, 5c.)

Matthew 6:24—Our Master

NORTON'S COMMENTARY

"The Log refers to the present religious controversy between the Government and the Roman Catholic Church, which is now claiming for itself what never in the 400 years of its domination in Mexico and South America it has granted to anyone else—religious liberty. That is too long a story to go

into here, Amy, but our Baptist men should thoroughly acquaint themselves with the facts, so as not to be misled by specious pleas. The truth is that the real contestant for both religious and political liberty this time is the Mexican Government, which is up against a powerful antagonist. The traveler finds evidence everywhere of the large place the Roman Catholic Church has held in the life of the people, as the cathedrals and churches meet the eye at all points. But since August 1 last these churches have been silent, and no services have been held, to the great sorrow of the helpless people. Not because the government is persecuting the church or has forbidden public worship, but because the bishops will not allow the priests to comply with the law, by registering before the authorities, and thus receive from the state permission to minister. During this struggle between church and state, when each asserts its own supremacy, Protestants also suffer from restrictions, which confine their public religious services to their church buildings, and forbid religious instruction to children in the primary grades. One-third of our Baptist churches meet in rented buildings by government sufferance. It is a period of readjustment, when foreign leadership must give place to Mexican in all religious work. We are fortunate in having Mexican pastors and teachers, and the American missionary finds place in the theological seminary and the hospital. It is said there is no better equipped hospital in Mexico than our Hospital Latino-Americano in Puebla, with its Nurses' Training School, and this institution meets with a friendly spirit among all classes."

"I have been reading history a little," said Amy, "and I find that Mexico has been a land of revolutions, and from the dawn of a new day with the great leader Juarez has been in conflict with the same Spanish-Roman hierarchy that dominated Cuba, Porto Rico and South America. Our leaders say we have an unusual chance to carry on our Baptist work in Mexico through the native workers, and we should increase their numbers as rapidly as possible and provide them with places of worship, under the law. The hope of Mexico's future lies in this movement to free the people from religious suppression and oppression and furnish the illiterate millions of peons with the means of education. By the way, MISSIONS has kept its readers correctly informed all the way along, about Mexico and China and Japan, too. Our Circle knows that, for we use it every month on current events."



THE ROMAN CATHOLIC CATHEDRAL IN MEXICO CITY

Fourteenth Day

UNDER way again, we pass over the Panama Canal Zone and hasten to Nicaragua. Four women and two men are here carrying on the Baptist work under the most difficult circumstances, in a country which calls for a much larger and better equipped mission. At Managua we find a fine Baptist high school, a sturdy adobe building beautifully situated in the midst of a grove of waving palms and surrounded by luxuriant rose gardens. More than 300 boys and girls studied here last year, and at Diriamba another Baptist school, taught by two native teachers, was also crowded. The meetings of all the evangelists are crowded to capacity, but the work of stimulating the growth of church membership and of increasing contributions is left to one lone American woman. She travels up and down in the rural districts and is carrying the burden of building up the church in the face of innumerable obstacles. The Baptists in Nicaragua have had to suffer persecution. A lay worker who conducted weekly services in a certain town was brutally beaten; one of our pastors was waylaid by a gang of ruffians, as he journeyed between his stations; the special evangelistic meetings in Diriamba were interrupted by the police, and it required repeated appeals to the President to establish our right to go on with the work. All this opposition has tended to strengthen the character and develop the faith of the believers.

In Salvador we find 17 organized Baptist churches, including the new mission at La Union. But our travelers observe many who wait for more churches, just as there are many children waiting for larger schools.

(For side-trips see *A Typical Day in Central America*, 3c.)

Matthew 5:20—Righteousness

NORTON'S COMMENTARY

"You see that the Log bears out what was said about the Catholic persecution of our Protestant workers. It is the same wherever Rome has the power. These Central American countries are comparatively unimportant, but they need the gospel, and it is good that our Home Mission Societies have gone in there. Nicaragua is a little republic, 49,200 square miles in area, about the size of New York State, but with only 650,000 population. The best way of approach is through the Panama Canal. Mr. Detweiler, of the Home Mission

Society, says that after viewing that remarkable achievement in engineering, sanitation and organization, it is a distinct shock to land in Nicaragua and see the evidences of neglected opportunities, undeveloped resources and poor government. Earthquakes are frequent in all Central America, so are revolutions and volcanic eruptions. Nicaragua has suffered more from revolution than from earthquakes, and is just now in trouble. The tourist may see new hope for its future in viewing the rising Baptist High School for boys and girls in Managua, the capital, a school that has been granted full recognition by the government—a great achievement in a country where the state normal schools are in the

hands of priests and nuns. There are 7 Baptist churches and 6 native preachers in our work at present."

"Don't forget," said Amy, "that in Nicaragua the Baptists have one of the most wonderful missionary evangelists in the world, Miss Eleanor M. Blackmore, an English woman whose life is a record of courage, fearlessness and indomitableness that places her in the front rank of missionary heroes. It is pitiful to read her pleas for help and reinforcements."

"Passing up the coast," said Elihu, "we come to Salvador, most progressive of Central American Republics. About the size of New Jersey, with 1,550,000 population, for many years the people have enjoyed freedom from civil war. Roads, bridges and schoolhouses are being built; the country is thickly populated and towns are not far apart. In San Salvador, the capital, with 80,000 people, the Baptists have a large beautiful church building and a day school; while on high ground on the edge of the city a large tract of land is already owned by the Mission, waiting for the establishment of a high school like those in Cuba and Nicaragua. At Santa Ana the Woman's Society has a large grade school and here also is the strongest Baptist church in Central America. From this church most of our native preachers have come; there are now 12 of them, caring for 20 churches with over 800 members."



THE NEW DINING HALL AT EL CRISTO COLLEGE, CUBA



A BAPTIST SUNDAY SCHOOL IN MANAGUA, CENTRAL AMERICA

"Did you note," said Amy, "that one of these churches, with some help from the Home Mission Society, built its own meeting house this last year, the members giving their labor free? Isn't that pretty good proof of their Christianity? And the work among the children is fascinating—those little tots in kindergarten are irresistible. It seems as though the people down there were just hungry for what our missionaries are giving them, in spite of all the opposition and persecution which they face."

Fifteenth Day

OVER a tropic sea to Cuba. We inspect at Cristo, in the eastern part of the island, our prosperous college, which is training hundreds of Cuban youth who go out to enlarge the work of the Kingdom among their own people. When one of the school buildings was destroyed by fire, pupils, parents, teachers, employees and the Cuban churches united in contributing to a fund for its replacement. We visit and admire Bayamo, where there is one of the most vigorous Baptist communities, with a beautiful building combining church, school and parsonage, erected at a cost of over \$30,000. Cuban Baptists have developed a large degree of initiative, not only in the number of self-supporting churches but in conducting their own Home Mission Society, with an annual budget of \$6,500. In the extreme end of the island, in the hilly region called Baracoa, which is without railroads or wagon roads, there are twenty Baptist churches, four paid workers, and some eight hundred members, all of which are the fruit of the fine work done by the Cuban Home Mission Society.

On our arrival in Haiti we find new doors opening for our missionaries in that country faster than they can be entered. There are many small groups of believers, especially in the northern part of the island, who need instruction and are waiting to be organized and properly led. For interest in Bible reading it would be hard to match these earnest people of Haiti and there has actually been difficulty in supplying the demand for New Testaments.

(For side-trips see *Twenty Years in Cuba*, 15c.)

Psalm 119:105-112—"A Light unto My Path"

NORTON'S COMMENTARY

"This recalls days that we shall never forget, Amy, when our country waged war with Spain to set Cuba free from oppression, the worst part of which was ecclesiastical. Missionary work began when the war ended; and the Southern Baptists went in at Havana on the west, while Northern Baptists started in the eastern end. What facts have you found, Amy?"

"For one, that you mustn't forget to call Cuba the Pearl of the Antilles," said Amy, laughing. "And it must be beautiful, from all travelers say. The mountains in the Province Oriente, where our missions and great school are located, make grand scenery. Of course Havana, the capital, is a first port of call for most tourists, and is a very beautiful city, thoroughly foreign in type. A twenty-four hour railway ride takes one from Havana to Santiago and Cristo. The island is about 740 miles long from east to west, and perhaps 160 miles at the widest point. Its population is 3,368,922, 2,291,000 of it white. It is a land of fruit and sugar, hot at noonday, cool at midnight, with daily relief from trade winds. The Protestant denominations have worked together in harmony, carrying on a prosperous work covering the whole island. Our Home Mission Societies are both engaged in the work. One secret of the strong nationalistic movement among the Cuban Baptists is the college at Cristo, with enrollment above 400. There are 68 churches and 18 outstations; 3,308 church members; 38 meeting houses and 16 missionary residences owned by our Home Mission Society; mission schools 11, with 1,069 pupils; and the contributions last year were \$41,689, the baptisms 245—a pretty good record, I say."

"As for Haiti, I found a story by Coe Hayne in *MISSIONS* of February, 1925, that gives some wonderful links in a chain of Providence. It was time somebody took up those scattered groups of Christians, and the Home Mission Society did it in a small way about two years ago in the north, where two leading towns have been occupied, and a boys' school and girls' school founded. There are 8 churches and 26 outstations, two English-speaking and 15 French-speaking missionaries, and 383 church members. A small start but a good one.

The Log speaks of interest in Bible reading—well, 8,648 Gospels and 568 New Testaments were distributed last year, with eager demand for more."

Sixteenth Day

"ASTONISHING" will be the comment when we have made a survey of Porto Rico. There are 47 Baptist churches and 96 outstations in this island domain, and the pressing problem is to find room for the people who want to attend services. Sunday school attendance is so large that pastors, teachers and mission workers are overwhelmed. Sunday school classes meet out of doors. It would be difficult to find a greater opportunity before any mission today than is presented by this thronging of the children of Porto Rico into our Sunday schools. There are schools with an average attendance of more than 400 and several others where the average is above 200. Many more children could be received and placed under religious instruction if there were room for them, but from every part of the field we hear that no more can be cared for with our present means and facilities. Crowded out! Doubtless we shall not like to think of that, but at least we know that it is in our power to relieve the situation if we will. In spite of all difficulties, church membership grows and last year there was a new record for baptisms, 637. The church at Santurce, where a remarkable work goes forward, has become self-supporting. There is a willing spirit generally in this respect, but extreme poverty is the lot of many of our church members and these people need our help in continued and larger measure. As we leave this, the last Baptist mission field we shall see before returning to the United States, we cannot but agree with the missionary who tells us that God has placed within our hands the power of molding the new life of Porto Rico in the ways of His kingdom.

(For side-trips see *The Spiritual Outlook in Porto Rico*, 5c.)
Matthew 7:12—"Do Ye Even So"

NORTON'S COMMENTARY

"This was the gem of an island that became part of the United States through the same war that freed Cuba. Mr. Detweiler says Porto Rico is now the most Americanized of all the West Indies. Throngs of neatly dressed children marching in files every day to their beautiful school buildings gladden the hearts of the tourists. They sing in English, 'My country, 'tis of thee,' and know the words of this and other patriotic tunes better than the average American. Best of all are the large numbers of these children pressing into our Sunday schools. There was an average increase in attendance last year of 2,600. The Baptists are making steady progress



THE BAPTIST CHURCH AT SAN JUAN, PORTO RICO

too in self-support, and in total contributions and per capita giving lead all other denominations."

"Yes," said Amy, "and Superintendent Riggs says we have never made such progress as the past year. The spirit of revival is everywhere, according to the workers of the Woman's Home Mission Society, which has a fine body of teachers and evangelists on the island. Evangelism is the keynote in Porto Rico. The stories of the young women workers in *From Ocean to Ocean* are thrilling. A band of personal workers is a feature of the work. There are 47 Baptist churches and 79 outstations; 3 English-speaking and 27 Spanish-speaking missionaries; 3,200 members; 43 church edifices and chapels; over 8,000 average attendance in 99 Sunday schools, and 11 students for the ministry in our excellent theological seminary. The contributions of the churches were \$26,122."

"One sentence must go in, Elihu. Miss Huber of Santurce, just returned from furlough in the States, telling of how the work had been carried on by the young people of the church in her absence, says, 'In fact, every member was a missionary and each took pride in fulfilling his specific duty. How they did work!' There's a lesson for every tourist in that, and I'm going to try to learn it for one." "And I'll join you in the try, Amy," said Elihu. "I'm learning a lot about real religion from these people that I used never to think of as worth much."

Seventeenth Day

ON the wings of the morning we come again to the United States and sight first the hospitable soil of South Carolina. Nearing Beaufort, we are on the lookout for a white frame house set among old trees that are hung with Spanish moss. We find it and pause to inspect Mather School for Negro girls. The breakfast bell has rung, and we see the girls, a long line of them, neat and trim in their clean white blouses and dark skirts. These Nancies, Mabels, and Ruths have come from the neighboring countryside after scraping together funds for their first year's school work. Some of the older girls are still struggling with third grade lessons, but all through the day, if we could stay, whether in a class in ironing or arithmetic, we would find the same quiet atmosphere where the teachers meet their eager pupils. The religious life prevails. This year the whole school took a stand for Christ.

As we range over the country, we shall see, in eleven Southern states, Negro schools and colleges to the number of sixteen that are assisted by Northern Baptist home mission funds. The first Negro school, Virginia Union University in Richmond, was begun in an old slave trader's pen. Spelman College, where more than 15,000 Negro girls have been students, had a coal bin for its first classroom and two Christian women for its faculty. From Baptist schools have come upwards of 5,000 preachers and more than 10,000 teachers who are working for the welfare of Negroes in America.

(For side-trips see *Schools for Negro Youth in the Southland*, 5c; *Baptist Home Mission Schools for Negroes*, Free.)

John 10:10—Abundantly

NORTON'S COMMENTARY

"Of course the Log has to take in the whole work of our denomination for Negro education since 1865 in one sweeping glance, but volumes could not tell it all or begin to estimate the far-reaching results. Take just one example, Amy, that I saw in a recent announcement in the papers. It said that for the first time a colored man had been elected president of Howard University at Washington, one of the leading Negro schools of the country, and that this scholar, Mordecai W. Johnson, D.D., with his high degrees, was a Baptist, a graduate of Morehouse College, our splendid school in Atlanta for

young men as Spelman is for young women. He took his M. A. from the University of Chicago, his theological course at Rochester Seminary, and his M. S. from Harvard. He has been pastor of a great church in Charleston, West Virginia, since 1917. I agree with the statement that if our work had done nothing more than to produce one such outstanding intellectual and spiritual leader for his race, it would have justified all the expenditures of life and money. But he is only a conspicuous one among a great host of leading men and women in all the professions and walks of life. The accomplished president of Morehouse College today is another foremost Negro scholar and leader. I used to question supporting schools for the Negroes, as you know, Amy, when I was asked for a subscription, but a little study of the race question and of righteousness has shown me the foolishness of that thoughtless position."

"I thought like that, too," said Amy, "until a noble woman who had given her life to this school work, suffering ostracism and persecution in the early days, came to our women's circle and told us all about the work and what it meant to the young people and the future of all of us. Now, our Circle is paying the salary of a teacher, as part of our home mission task. The Woman's Home Mission Society, you know, supports the teachers in many of the schools as its special division of effort."

Eighteenth Day

LIBERTY'S uplifted torch tells us that we have come to that city which has great cities for its suburbs—New York. We pass over the Ellis Island immigrant station, over old Castle Garden, the landing place in other days of millions of new Americans, and so come to lower Manhattan, the focal point of the Metropolitan District. Coming up across the busy harbor, there seems fitness in the fact that the first Baptist church we see is the Mariners' Temple, where one of the daily evangelistic services is being held as we arrive. We see the men and women drifting in from the Bowery and Chatham Square, from the old and crowded streets of a district rich in historical associations. Mariners' Temple is now surrounded by a population of Italians, with Chinatown and the lodging houses of the Bowery hard by, where the flotsam and jetsam of the old American stock find shelter. It stands there like a brave old soldier who still guards well his post, this church whose present edifice was built in 1844 and which was once the church home of the well-to-do Baptists of New York. Mariners' Temple is in truth one of the mother churches of the metropolis. From Castle Garden—that round building at the tip of Manhattan now used as an aquarium—and from the newer Ellis Island there has flowed up through the Bowery and the neighboring streets a stream of humanity to which all the nations of the world contributed. To these new arrivals the Temple has ministered for many years. The first Swedish, Lettish, Italian, Norwegian-Danish, and Chinese churches consider it their Alma Mater.

Today we see that the old Temple still holds high the beacon light of Christ's teachings. If we could but attend on New Year's Eve, we might meet more than one hundred Italian young people, some home from college, full of hope and aspiration gained through this church contact. These are the future missionaries to the Italians. But our stay must not be



MATHER COTTAGE, BEAUFORT, S. C.

prolonged. All of Manhattan is a mission need. Flying up the island over the well-known East Side, we pass one whole assembly district without a single Protestant church spire standing forth.

As evening comes, we circle an old part of the city again and the sky is suddenly brightened by a flaming cross, high above Washington Square, on the tower of the Judson Church. To all of Greenwich Village and the Italian district to the south and west, this Baptist church is the citadel of Christian life. The building was erected as a memorial to Adoniram Judson, the first American to go as a foreign missionary, and its activities have become through the generosity of Northern Baptists a part of the great denominational program. Even though the Judson Neighborhood House and Health Center are excellent examples of community service, we must hurry on, for our journey has been heralded and everywhere there are signals flying to win our attention to the limitless missionary opportunities in the home land.

(For side-trips see *A Dialog About the Baptist Church Extension Society of Brooklyn and Queens, Free.*)

Luke 19:41, 42—"He Beheld the City"

NORTON'S COMMENTARY

"I confess that the great cities phase me, Amy. The Log gives us a single look-in at bewildering, traffic-crazy, pleasure-possessed, movie-mad New York as a gigantic 'mission need.' No doubt right, but it is too big a puzzle and problem, with its overwhelming foreign population. One thing is certain, that the Baptists of New York and every other great city have got to wake up and get together and cooperate in spiritual effort and financial planning or find themselves a diminishing minority."

"A friend sent me a book the other day," said Amy, "on Christian City Planning, and we'll have to make a special study of that after the tour is over, for of course we can't escape whatever happens to the city, even if we are called suburbanites."

"If this keeps on a little longer," said Elihu with a smile, "we'll all be either urbanites or suburbanites. Was it Dr. Charles L. White who said, 'We're all bound up in the bundle of life together'? That other one is equally true, I suspect, 'If we don't hang together we'll all hang separately.' This tour ought to do a lot to bring us together."

"And what if all of us who have come to see and think together on the tour should agree to go out after the others?" said Amy, seriously, as the weight of this thought came to her.



A PROBLEM OF THE BIG CITY. WHERE SHALL THEY PLAY AND WHERE SHALL THEY GO TO SUNDAY SCHOOL?

"Only God knows what," said Elihu, with like seriousness. "And why not? The cities will never be won for Christ and righteousness otherwise."

Nineteenth Day

WHILE we are in the metropolitan area we give a little time to an excursion over New Jersey, where we get an impressive view of a situation that will recur again and again as we cross the continent—the drawing away of members from old city churches and the need of new churches resulting from the massing of population in suburbs. There is no better place to study this question in all its phases than in the net work of cities, large and small, that we see spread between New York and Philadelphia. New Jersey has been called the dormitory state because it is the home of so many commuters from the greater cities on either side. It is also one of the busiest manufacturing areas in America and we see miles of streets inhabited by industrial workers from every country under the sun. We visit the International Seminary, maintained by Northern Baptists at East Orange, where pastors from different foreign language groups are trained and sent out to be leaders of their own people. The faculty of the seminary tells us much of interest regarding this department of home missions. For example, ours is the only denomination doing work among the Roumanians and the only one carrying the evangelical message to the 2,300,000 Poles who live in the territory of the Northern Baptist Convention. Practically every nationality whose religious welfare excites our interest is found in the Jersey towns. We signal our friends in New Jersey and

ask them if churches are being planted in the newly populated areas. They answer, "Only a few, because of limited resources."

Isaiah 40:9—The Good News for the Cities

NORTON'S COMMENTARY

"One of the things that have impressed me, Amy, is the development of the city mission societies in recent years. We Baptists have one in Greater New York that is a large and important institution, having to do with a greater population and budget than many of our states. It is the city mission societies that have called attention to the need of planting churches in the suburban areas where development is rapid and new suburbs spring up almost over night. The church people moving out find no Baptist church in the new community to which to take a letter, and so drift into other relationships. Unless a Baptist interest is speedily established, and that means with a church edifice corresponding to the tone of the new suburb, the denomination stands to lose, for other denominations will preempt the ground. That is one of the problems emphasized today by the city mission leaders who see how things are going, and I see by the papers that the whole denomination is to have that in next year's program. The Log mentions this and then directs attention to the school that is training so many different nationals for ministry among other people in our country. Such leadership is needed all over the land, and this school is a good beginning. You remember we met one of the professors, Amy, on the steamer—Professor Prodan, wasn't it?—and what an entertaining man

he was? He told us what a hard time he had in his native land of Roumania, because he was a Protestant, and how he had the people with him and got the best of the police and priests. He's a real man, and a faculty with such teachers must put spirituality into the students."

Twentieth Day

TO the hills of New England next, passing valiant little Rhode Island, cradle of the Baptist movement in America. We look down upon the chimneys of one of New England's industrial centers. Dwarfed by towering structures of stone and steel, we see a little "shack" of a church with walls too thin to keep out the winter cold. It is the only church for this community, in which more than fifteen thousand men work within an area of ten blocks. From the streets on Sunday evening there comes a steady stream of men, women and children who gather at the church. They need a new edifice. The opportunity here is limited only by the thousands in the surrounding factories. The land is bought and paid for, the minister is able and courageous, the people devoted and intelligent, but the lack of a good building hampers the work. In many cases the erection of Baptist churches has been made possible, especially in new fields, by the assistance given through the organized home mission agencies. The demand for such help is constant and the denominational fund available for the purpose was not large enough to meet the situation last year, when applications for loans were received from churches in twenty states. About the little factory town church we have just seen, and others in like circumstances, we shall feel much concern, knowing that from such beginnings and with aid like that needed here, some of the largest and strongest Baptist churches have grown.

Acts 1:8—Witnesses

NORTON'S COMMENTARY

"The Log shows us the need of meeting houses in order to give church homes to the people who are unable to raise all the money necessary to build them, and there are no doubt many such places in New England industrial centers where the population is largely foreign. I am glad of one thing, that if we do build now we have a church architectural department with an artistic and adequate architect at the head, who knows what a worshipful church edifice is. When I used to go into strange towns I dreaded to ask for the Baptist church, because

I was so often ashamed of the poor structure when I saw it. That day ought to be past, Amy, for every church may have the help of this department and save money by it, while at the same time getting an attractive building, adapted to its work. Hurrah for the new order of Baptist church architecture!"

Twenty-First Day

NOW the West is calling and we whisk away to see the valleys that feed America. A monstrous concentration of people and an incredible expanse of streets and houses take form, upon nearer approach, as the city of Chicago. We see a great district, where thousands of foreign-speaking families live shut out from the normal contacts of city life. Everything about these people, segregated so closely in an already overcrowded district, is foreign. No Protestant American work is being done for them. They are hardly reached by the social service agencies near by. A barrier seems to be erected around them. What a Godsend would be a Christian Center situated near the homes of these people, teaching the salvation of Christ and serving as a model Christian American home.

Home mission forces have tried to meet similar situations by providing Christian community houses in 27 neighborhoods in Northern Baptist territory. Katherine House and Brooks House, just outside of Chicago, are the places of worship of many nationalities who have their Sunday school and week-day activities there. These centers are havens for all who have come to work in the steel mills. The same type of work which we see here may be found in any of the larger cities. If we could stop at Weirton, West Virginia, we would find throngs of girls and boys coming for library books, or, at Rankin Center in Pennsylvania, sense the wistful longings of the Slavic races to find wanted opportunity and salvation. These centers are now undermanned, and yet more are needed where the great masses of New Americans are untouched.

(For side-trip see Christian Community Houses or Centers, 2c.)

John 9:4—The Urgency of the Task

NORTON'S COMMENTARY

"No one will doubt that a dozen Christian Centers planted in needy spots in Chicago would be an untold blessing—no one surely who believes what Mr. Hestenes and others tell us a Christian Center is. This growing type of community service, as the Log indicates, opens the approach to the foreign-speaking groups as nothing else can, and every Christian



A TYPICAL GROUP AT A CHRISTIAN CENTER

Center is an antidote for an anti-Christian and therefore anti-American center or club, of which there are altogether too many, teaching atheism and class hatred. I am a pretty strong American, as you are also, Amy, and I am in for whatever will help us reach and teach and make Christian citizens of these thousands of boys and girls in the vicious whirlpool of our great cities. The smaller cities need the community centers, too, for the same problems are there, and they are especially keen in the industrial towns."

Twenty-Second Day

AN aerial detour is made over the blue waters of the Great Lakes and we marvel at Detroit, growing so fast that if we were traveling at the pace of most mortals we would certainly see the city devouring the adjacent countryside. Detroit has been adding to its population at the rate of 150,000 a year and the suburbs that sprout like quick-growing plants all about it are typical of conditions that make the home mission task in American cities largely a suburban problem. Newly peopled districts clamoring for churches, little emergency chapels overcrowded before the first coat of paint has become dulled, available Baptist resources overtaxed in the attempt to make religious activity keep pace with unexampled urban and industrial development—these are situations vividly set before us not only in Detroit, but in every large city in our course. The foreign language work enters everywhere into this problem of the suburbs. We see that aspect of the case in Buffalo, with 185,000 Poles and only 125 Protestant church members among them—and those 125 members of a Baptist mission church; in Milwaukee, with another great Polish population receptive to the evangelical message; in St. Paul and Minneapolis, where sturdy Scandinavians are such loyal church members and in every other large center where industry has drawn upon the older nations of the world for labor.

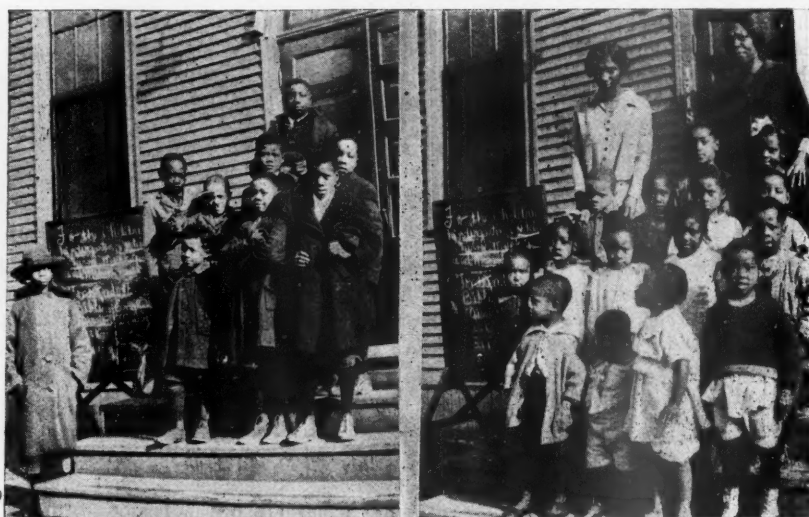
On this side trip to Detroit we have an excellent chance to observe the effects of the migration of Negroes from the cotton fields of the South to the factories of the North—a migration which has numbered approximately 135,000 every year since the close of the World War. In passing over New York's Harlem district we saw the largest Negro community in the world. Detroit had five Negro Baptist churches in 1917 and now has sixty, the Negro population of the city having increased 1300 per cent in that period. We visit Detroit's Christian Center for Negroes and find it pitifully inadequate. Swarms of children, who are apt pupils of the industrial training classes, wait in line for the opening of the building, but there are many who cannot be accommodated.

(For side-trip see *When He Saw the City, Free.*)

Isaiah 56:3-7—"For All People"

NORTON'S COMMENTARY

"Detroit seems to exhibit the various kinds of mission needs and work of which we have been thinking the past day or two. It has the swift-building suburbs problem, the intermixture of races calling for a large foreign-speaking effort, and adds the Negro migration to the North, which is conspicuous also in New York and Chicago and demands careful attention for many



CLASSES AT THE NEGRO CHRISTIAN CENTER, DETROIT

good reasons. Agitators are always trying to create bitterness and strife between the white and colored people, and there is cause enough without hunting for trouble. We Baptists, who believe so strongly in personal liberty and Christian brotherhood, ought to do something to help make our boasted democracy a reality for the colored people and for every race in our borders."

"Detroit has just been celebrating its Baptist centennial, I see in December *MISSIONS*," said Amy. "It has one of the liveliest city mission societies, and if Dr. Gleiss' visions could be realized—he's the superintendent—there wouldn't be a community in his region of the world without an evangelistic church in it—and a Baptist church wherever it was called for. I heard him talk once at Convention when I was one of the delegates from our church."

Twenty-Third Day

RETURNING to Chicago, we follow the Wisconsin shore of Lake Michigan and note how dozens of communities jostle one another along the lake and make the eighty-five mile stretch from Milwaukee to Chicago look like the continuous city which to all intents and purposes it is. We will head presently for the grain fields of the West, but the moving picture of cities and their imperative religious need is freshly impressed upon our minds when almost the last glimpse of Chicago shows a district of more than 1,700 new homes, in which there is a population of 8,500 without one Protestant or Catholic church. With this to think about, we speed on, wholly at the will of the passengers, but we are tempted to delay our western journey in order to circle the rich farming lands of Illinois, Iowa, Wisconsin, Minnesota, the Dakotas, Nebraska and Kansas. Now we are indeed seeing the great open spaces of the West and it is the rural Baptist church that claims our attention. A traveling companion points out one of these little churches, a square-towered, frame building of familiar design, and tells us something about it. "That was the church home of my parents when I was a boy," he says. "It is a church that never had more than one hundred members, but in the big town over yonder is a Baptist church of whose members one hundred and forty have at some time belonged to the congregation of this little meeting house among the fields. Now the membership is declining because the young people drift to the cities, their elders retire to neighboring market towns and new people, sometimes speaking a dif-

ferent language, take possession of the farms. Four-fifths of the people on the farms today belong to no church. Pastors become discouraged in such circumstances and many churches like this, which have indeed been the 'seed plots of the denomination,' have been closed." Northern Baptists are not indifferent to the needs in this direction, though the problem here, as in cities and suburbs, far exceeds denominational resources in men and money. On many highways of the West we see missionaries out on errands to churches that need reviving and in one place we see a sturdy citizen whose title is church invigorator, at work with hammer and saw on an abandoned Baptist chapel in which he will preach as soon as he has finished making repairs.

(For side-trips see *Royalston*, 10c; *What Some Rural Pastors Are Doing*, 10c.)

Luke 14:23—"Into the Highways"

NORTON'S COMMENTARY

"The rural church has of late years been receiving increasing attention and some enlightening surveys have been made, in Ohio and elsewhere, showing how the rural churches have been decreasing in membership and vitality, and in many communities in the East dying out as the old families moved away or were depleted by death. Newcomers are commonly foreigners. The rural church and community problem is a very urgent one with the Protestant denominations. In both the East and the West efforts are being made to revive and strengthen the churches that exist, and to see that the new communities are not left without some church and center of worship. The Log does well to call our attention to this striking condition, which demands the interest and action of the combined Christian forces if the spiritual life of the nation is to be safeguarded in what are still its best sources of moral and religious power. There are too many abandoned meeting houses all over the country to permit a thoughtful citizen to sit down in comfort."

"I wish that were true of the citizen," said Amy, "then something might be done about it."

Twenty-Fourth Day

STILL westward we take our flight, and as we approach the lofty peaks of the Rockies we see a Baptist colporter-missionary who is on his way to hold a meeting in a remote schoolhouse. As we near the meeting place we see people coming in by automobile and on horseback for miles around. One woman is riding half a dozen miles in the saddle, with a baby on her arm, that she may attend. We learn that here

and in many other western areas our Baptist district missionaries, missionary pastors, field evangelists, colporter-missionaries and chapel car workers are the only heralds of the gospel carrying on religious activities of any kind. Before crossing the continental divide we journey north and south and find ourselves keenly interested in the work that Baptists are doing among the Indians. Up there near the Little Big Horn, where Custer and his men fought and died in battle with the Sioux, is the Baptist mission to the Crows, winning members of that tribe from barbaric superstition to faith in Christ. On a southward tack we see, in Oklahoma, Bacone College, where successive revivals have brought the entire student body to Christ, and as we turn to the west again we pass the lands of the Kiowa, Cheyenne and other tribes. Back to the north again, we cross the western part of North Dakota and observe our missionaries ministering to Russian farmers.

Luke 10:1, 2—"Whither He Would Come"

NORTON'S COMMENTARY

"One of the ways in which we are trying to help solve this problem of the unchurched is through the work of the colporter missionary, who deserves more credit for self-sacrificing and difficult service than he generally gets. The people where he goes know him, however. The Log only calls our attention to the American Indians in a flying sentence or two. I find that work one of the most interesting our Home Mission Societies are engaged in, the converts generally having such a high idea of the Jesus Road, as they call it—a straight road in which they must walk. I got hold of a little pamphlet published many years ago entitled 'The Conversion of White Arm,' telling what that Crow Chief did when Mr. Petzoldt the missionary first went to Lodge Grass in Montana to found the mission and had no place to take his wife, and following the story on for some years. It was a fascinating revelation to me, and the more I have read about our Indian missions in Oklahoma, Arizona, Montana, Nevada and California, the more deeply I have become interested in our efforts to convert and educate and make Christian citizens of the original Americans."

"Some of the finest missionaries of the Woman's Society," said Amy, "are in this Indian work, as teachers and evangelists. There are no truer examples of courage and consecration, and the work requires both. I wish the tour could have made a stop up in the Sierras where an intrepid woman started a work among the Mono Indians, and a missionary and his



A NEW AND AN OLD TYPE OF RURAL BAPTIST CHURCH

wife later exerted a Christian influence over a wide section. But then a dozen other stops would be necessary, to be fair to all. Here are a few facts about the Indian work. The Woman's Home Mission Society has 18 missionaries, teachers and matrons in its 9 fields, and purposes to put \$10,000 of its Golden Anniversary Fund into a Community House for the Hopi Indians at Toreva, Arizona. The Home Mission Society has missionaries among 14 of the tribes, besides teachers in Bacone. But there are still 50,000 Indians without any gospel ministry. Some of the graduates of Bacone are rare characters and gifted with qualities of leadership which will tell in future."

Twenty-Fifth Day

WE keep on the northward course because before visiting the Pacific Coast we have a little journey to make that will again take us beyond the boundaries of the United States. Our pilot guides us across western Canada to the North Pacific and the Alaskan coast. A side trip to Alaska within the limits of a single day presents no difficulties to such a ship as ours. We search the waters of the far north for Kodiak, the Baptist mission that is trying to save and serve the orphans whom fate has left helpless away up here on the rim of civilization. A forest-covered triangle in the sea is identified as Wood Island and there we see brown-skinned boys busy out of doors, while the girls are occupied with mending and other household duties. We take away heavy hearts when we leave this Baptist "farthest north" because on a lonely and savage shore we see a deserted boy and girl for whom there is not room in the orphanage.

The orphanage on Wood Island is the only Northern Baptist mission station in Alaska. We depart feeling that when we come again it may be to find that the growing Alaskan towns have become cities, clamorous, like the cities in the states, for more churches.

Matthew 25:34-40—Unto One of These Least

NORTON'S COMMENTARY

"I fancy the trip to Alaska was included, Amy, because we ought to realize what a big country ours is, and be better acquainted with this far corner of it. A friend who went up



THE NEW DORMITORY AT THE KODIAK BAPTIST ORPHANAGE, WOOD ISLAND, ALASKA



"SHOT IN THE HAND," A BATTLE SCARRED WARRIOR OF THE OLD DAYS BUT NOW A "PRISONER OF JESUS CHRIST"

there last summer said he counted it the most beautiful trip he had ever taken, and he had traveled widely in Europe. As for the Baptists in Alaska, with the exception of the one small piece of fine work about which the Log tells us, we are conspicuous by our absence. There are doubtless good reasons for it, and we can trust the leaders about that. Of course, we have discovered many times in these quests for information, it isn't the leaders who fail to see the openings, but the denomination that doesn't give the funds needed to seize them. And we must take care of what we have before we branch out into new fields."

"I don't think anybody or any church or mission board ever got very far with that for a slogan," said Amy, with as much truth as wisdom. "I prefer the World Wide Guild motto, 'We can and we will.'"

Twenty-Sixth Day

ENTERING the United States again by way of Puget Sound, we begin a survey of that great sunny empire, the Pacific Slope. Over the forests of fir and redwood we fly, over

Seattle and Portland, following a chain of new churches and Christian Centers that show how active have been the Baptist missionaries in this farthest west. The work among Orientals attracts us here.

Going to San Francisco, we see Chinatown, which sparkles and glitters as the brilliant lights on the roofs of the Chinese restaurants come on. A building that by contrast appears very modest indeed stands in the midst of all this splendor, the restaurants outshine it, the Chinese Baptist School is a popular place, attracting the young men of Chinatown to its quiet reading room. Still, there is dire need here, for the children under primary age are not provided for. Babies of three and four months old, strapped to the backs of their mothers, are still carried to the factories to stay all day while the mothers work in badly ventilated and poorly lighted factories.

(For side-trip see *The Japanese in America*, 5c.)

Colossians 3:11—Brothers in Christ

NORTON'S COMMENTARY

"It means common sense to seek to convert the Chinese and Japanese and other Orientals who come here, so that those who go back may carry the gospel with them. I notice, in reading about present conditions in China, for example, that a great many of the students who come from China to be educated in this country meet with such treatment socially that they go home with bitterness in their hearts, and are ready to join in with the students who cry out against all foreigners, and against Christianity as a foreign religion. That is a serious reflection, Amy, upon our church people in localities where these foreign students have studied often for years. Of course I can't say anything, for I have never shown any liking for these people. But I have come to see the lack of judgment if not of Christianity in such a course, and if you agree with me we'll hunt up some of these students and have them home to dinner, as a starter in reform."

"I certainly do agree with you about this, Elihu, and from what some of my friends who have done it tell me, we'll learn very much and be the gainers, as well as make friends for our country in China and Japan. Both our Societies have share in this work on the Coast, with its new and fine buildings in Seattle for the Japanese and Chinese, and the Chinese Church

Center in San Francisco. Then, too, we have a flourishing Chinese Mission in New York, with a remarkable young woman, a Columbia Ph.D. and brilliant scholar at its head, as successor to her father, whose death was mourned by all Chinatown. She spoke once to our circle and won all hearts. And of all the fascinating work we have among the foreign peoples there is none more captivating than the Chinese and Japanese kindergartens. And that is the way to the mothers' hearts in all the nations."

Twenty-Seventh Day

SOUTHWARD we travel, over the length of opulent California, until we sight the orange groves near Los Angeles. We speedily see that the Baptists of Los Angeles have their hands full. Southern California is remarkable for the mixture of races and nationalities found there. When we went down into the Indian country of the Southwest we saw many Mexican laborers at work on railroad tracks and in fields, some of them from Baptist missions in Denver, Pueblo and Phoenix. Los Angeles shows us the largest Mexican community in the United States and one with a strong Baptist interest. Of all the foreign language groups reached by Baptist missionaries, Mexicans lead in the number of conversions and baptisms. Orientals are here, of course, as they are all along this coast—we have Buddhist temples pointed out to us in California—and Los Angeles invites us to a notable Japanese Sunday school. Everything grows to a large size in California and missionary problems are no exception. We discover that Los Angeles has no less than seventeen unoccupied fields—for English-speaking churches—in which the Baptists of the city are anxious to provide houses of worship, but have not been able to do so. The missionary needs of a community that has had phenomenal growth have outrun the missionary purse.

Acts 8:26-31—"Except Some Man Should Guide Me"

NORTON'S COMMENTARY

"I do not like the extent of this invasion from Mexico, I must confess, Amy, and I think there ought to be some check put on it by the same kind of tests we apply to other countries. But we certainly must do all in our power to make



THE ITALIAN BAPTIST CHURCH AND CONGREGATION AT LOS ANGELES

Christian citizens of those who come, and the Baptists of Southern California and the Southwest see that. The immigration problem is still a big one for us, and if this tour leads us to study it in the future and realize that we have something to do in forming a sound public opinion against the efforts to pull down the bars it will have accomplished much for the future good of our already overloaded country."

"Thinking about Americanization," said Amy, "what a splendid field of service this is for our Baptist young people, all organizations—B. Y. P. U., C. E., W. W. G.,—for all who live where foreigners can be reached and taught."

Twenty-Eighth Day

ACROSS the country, from Atlantic to Pacific, zigzagging from the Mason-Dixon line to the Canadian border, we see the sixty institutions founded by Baptists that the teachings of Jesus might be central in education. The guide calls them off—academies, junior colleges, colleges, universities, training schools, theological seminaries. There is no time to stop for an inspection, though the beauty of the campus, the dignity of the buildings, and our interest in the throngs of young people urge us to stop.

In our pride, as we see the splendid material equipment, we think that here at last is a piece of work that is complete, lacking nothing. But the guide answers, "Education is not standing still. Added equipment is constantly needed if the church college is to keep pace with the state supported and independently endowed institutions." And with fine scorn he asks, "Do you suppose that Baptists, of all people, would permit their schools to be low grade and so cheat their own children out of an education? Remember that the attendance has increased 700 per cent; growth is always expensive."

While we are sailing over the prairie states, where the distance between our schools is greater than in the older section, the guide says, "Here is where our people show their wisdom and their Christianity. We have nationalized our educational undertaking, so that the problem of Christian education is not wholly a state responsibility. A great part of the money in the budget for schools and colleges is spent in these states and on to the coast. The resources of the whole body are available where the need is greatest."

The guide begins again, "You think you have seen all of our Baptist schools. You have seen the smallest part!" And as the ship speeds on the guide keeps up an almost continuous series of announcements, pointing to church after church. "There is Redlands at work; the pastor and church leaders were trained in the beautiful halls you admired, but the lives of these people are more beautiful than any architecture." Passing over many houses of worship and telling of the far places of the earth, he makes us realize that only a bit of Denison is in Granville, that Denison is in every land.

One Baptist college has trained 400 ministers and missionaries; 65 missionaries have gone out from another school. Another has sent to the foreign field 53 men and women. No one has seen a Christian school until he has followed the graduates out into life and measured the service they have rendered.

Mark 4:26-28—Abundant Harvest

NORTON'S COMMENTARY

"The Log packs in a wonderful lot about our Baptist schools and what they mean to the denomination and the country. But volumes could not tell the whole of that story. You and I, Amy, are not likely to forget what we owe to the academies and colleges where we spent such happy years."

"And incidentally met each other," said Amy with a smile. "But I should like to believe with the guide that the Baptists will not allow any of their schools to be below the high grade of today. I'm a bit doubtful."

"That's true," said Elihu. "It seems hard to wake our people up to the necessity of first-class Baptist schools if we wish to grow as a denomination of influence and power in a generation like this. We must spur our young people up to make this a live subject. We've got a forward looking Board of Education, that's one thing, and it's for us to get behind them solidly. I mean to count in that, for if the educated Baptists don't do it who else can be expected to?"

"I'm not good at conundrums," said Amy demurely.

Twenty-Ninth Day

IN the distance we see a group of impressive buildings. The guide announces, "Another of America's great universities. But I want to show you the most magnificent thing here."



THE PICTURESQUE SETTING OF KEUKA COLLEGE ON LAKE KEUKA

The airship circles and he points to a pretty little cottage and says, "There is a power house that is maintained by the Baptists of the North. From it are going out influences that will count in the work of tomorrow. I know it is not so impressive as the buildings we have just passed, but here dwelt a man and woman who know God and who live to make Him known.

"The man and woman in that house," he continues, "are not simply trying; they are achieving. They convince university men and women of the value of worship. They lead hundreds to study the Bible as the book of power and revelation. They stir the aspirations and point the way to abundant life through Christ."

The ship is away on its course, but we look with a new respect toward that little home of a university pastor. We are glad Baptists have been wise enough to maintain so potent a force, where the leaders of tomorrow are trained. The guide tells us that fifteen years ago there were only two examples of this work; now we have thirty-nine. The distance increases and we lose sight of the little house, but we think of the thirty-nine centers of radiant light and life, in the universities and colleges, and we remember with satisfaction that this is possible because of the gifts of Baptist people.

Mark 8:36, 37; Matthew 6:33—The Worth of a Soul

NORTON'S COMMENTARY

"Right in line with our ideas about the value of our schools is this clever introduction of the student pastors, that comparatively new feature of our educational work. I can only say, Amy, that as I look back on my university days, it would have been an unspeakable help and benefit to me if I could have taken my perplexities and serious problems to a trusted advisor in whom I had confidence as a Christian gentleman. Count me in for the student pastor every time. I had one or two fine church pastors, but it was different; I felt they were too busy to be bothered about my affairs, and then the touch of home life to a homesick student! Whoever invented the student pastor idea ought to be set high in the list of student and world benefactors."

"Why, don't you know that we Baptists started that?"

Thirtieth Day

AS our ship travels low above the modest home of an aged and retired Baptist minister, we see about the place every mark of frugal living and not many evidences of comfort. A pulpit veteran who is with us asks, "How would you like to live on three hundred dollars a year?"

Impossible! Your prompt answer is easily anticipated. And yet this amount is more than the denomination can give in its average grant to the old or disabled minister, even though he may have served many times the term of the soldier whose government provides him with a far larger income. There are 1,983 names on one list alone. An average annual grant of \$300 would require approximately \$600,000 each year. And the list is steadily increasing. Then there is also a list of names, almost as large, of those with whom the denomination is cooperating to provide pensions at age sixty-five. The amount used in aiding these men and providing an adequate reserve last year was \$537,708.49. Justice and love should mark the treatment by Baptists of their worthy old ministers and missionaries who have given a life of service and many of whom are penniless in old age. It is not ministers alone who have to be considered, but also their wives and children.

(For side-trips see *A Morning in the Office of the Ministers and Missionaries Benefit Board, Free.*)

Psalms 71:9—An Old Man's Prayer

NORTON'S COMMENTARY

"It really seems too bad to make one ashamed on the last day of such a world tour, but when I came to inquire into the average salaries of our Baptist ministers I was simply shocked. We live very modestly, Amy, but their average salary wouldn't pay our rent. And then that pittance of \$300 a year, labeled grant! Yet look at the list already in, and see what a capital it takes to pay interest enough even for that. When I saw a leaflet filled with gratitude from aged ministers and their widows for the pittance that kept the wolf from the door I couldn't read any further. We've got to have more millions in the Fund, that's sure. But there's one other thing that should be burned into the minds and hearts of our church members, and that is the duty of the churches to pay a living salary plus to their ministers. I'm sure they would see this situation differently if they could be made to know all the facts. When the minister is paid less than the hod-carrier and the street-sweeper it is time the Christian church woke up. Because ministers cannot organize and strike for higher wages is no reason why they should not be valued according to the character of their invaluable work. It strikes me as rather strategic to end our tour with this in mind.

"More than that, Amy, I'm going to suggest a raise in our pastor's salary, and add a subscription to the suggestion."

"That's the best way I know to get a suggestion adopted," said Amy.

Thirty-First Day

ON this day the Northern Baptist World Tour ends and the accommodating airship lands us all in our homes at one and the same moment. A merit of our present method of travel is that at journey's end we have nothing to unpack but our memories. If they have served us well we shall not find it difficult to see eye to eye with those of our Baptist missionaries who in conference declared a desire to emphasize, "That the missionary appeal for self-denial both in life and gifts at home and abroad will ever point the way along which lies the great hope of the church. For the sake of the nation and church at home, as well as of our missionary work, this fact must never be forgotten."

We have seen that the sun never sets on Baptist mission fields. If that with which we have stored our minds during the World Tour is to bear fruit of a kind to advance the Kingdom of God on earth, we shall reveal our newly kindled interest in systematic support of the denominational program, by study, prayer, the grateful offering of our time and gifts, and by being obedient to the heavenly vision, stewards of the manifold grace of God.

Acts 26:12-20—The Heavenly Vision

NORTON'S COMMENTARY

"I think the Log for the closing day gives us a great idea with which to arrive at home," said Amy, "and I'm going to put in the frame of my mirror as a daily reminder these sentences which our missionary leaders wish to have emphasized:

THAT THE MISSIONARY APPEAL FOR SELF-DENIAL BOTH IN LIFE AND GIFTS AT HOME AND ABROAD WILL EVER POINT THE WAY ALONG WHICH LIES THE GREAT HOPE OF THE CHURCH. FOR THE SAKE OF THE NATION AND CHURCH AT HOME, AS WELL AS OF OUR MISSIONARY WORK, THIS FACT SHOULD NEVER BE FORGOTTEN.



THE EDITOR'S POINT OF VIEW



Prayer of Thanksgiving

ALMIGHTY God, whose compassions fail not, and whose loving kindness reacheth unto the world's end; we give Thee humble thanks for all the great things Thou hast done and art doing for the children of men; for the opening of heathen lands to the light of Thy truth; for making paths in the deep waters and highways in the desert; for knitting nation to nation in the bonds of fellowship; and for the planting of Thy Church in all the earth. O merciful Father, in whom the whole family is named, fill full our hearts with grateful love for this Thy goodness, granting us grace henceforth to serve Thee better and more perfectly to know Thee; through Jesus Christ our Lord. AMEN.

PROSPERITY, MATERIAL AND SPIRITUAL

Secretary Hoover recently issued an economic review of the fiscal year 1925-26 as part of his annual report. This year, he says, has never been surpassed in this country in volume of production and consumption, in the physical quantity of exports and imports and the rate of wages paid by industries. There was virtually no unemployment, and the country was able to maintain the highest standard of living it has ever known—far above that in most other countries at this or any other time. The situation represented a remarkable recovery from the great losses of the nation in the world war. Secretary Hoover has the facts and figures to prove his statements. There can be no question as to the very great material prosperity of this country.

Can as much be said for its moral and spiritual prosperity? Has this kept pace with the economic and industrial? Are the churches prospering? Do they show remarkable gains in numbers, character and influence? What report can be made as to public morals? And what as to the "state of religion," to use the phrase familiar in association reports of earlier days? Surveying the present day conditions, can one congratulate our country upon its spiritual prosperity, its religious progress, its gains in all that makes for the higher welfare of the people? The question will be profitably raised if its thoughtful consideration shall arouse the membership of the churches of Christ to seek an answer, and resolve to pray and work and live until a joyously affirmative answer shall be possible. It is one aim of our evangelistic program to make America spiritually as well as materially prosperous, knowing the truth of the scripture that "righteousness exalteth a nation."

THE VALUE OF THE WORLD TOUR

This will depend upon the intelligence of the tourist. The greater the intelligence the greater the value. This does not underestimate the stirring of emotion or awakening of human interest. It simply emphasizes the truth that interest is commonly awakened by information deftly put, and emotion stirred by concrete examples that touch the sympathetic nerve. There is no doubt that he who enters most thoroughly into the tour and

learns most about the places and life and movements into which it takes him will get the most out of it, both for his own good and that of others.

It is with that thought in mind that the Editor invites all who possess a copy of this January issue of *MISSIONS* to make Elihu Norton and his wife Amy *compagnons du voyage*. Through these imaginary characters he has endeavored to supplement the Log with a Commentary containing such additional information as might add to the enjoyment and contentment of the passing days. In this way the face value of the tour might be increased. But more than that, by this method it might become plain to many of our laymen how they could greatly enhance their own value to the church by acquainting themselves with its great missionary enterprises, and by actually identifying themselves in a new and vital way with all the church interests and activities. For the Editor is sure, as a matter of pastoral experience, that no layman could interest himself as Elihu Norton is pictured as doing in study of missions without becoming a different and more potent factor in the life of his own church. And that is exactly what our churches need today in all parts of the country and of the world. Informed, intelligent, interested, zealous, actively participating laymen—when they appear in large numbers the kingdom of God will advance with great power. It was as one means to that end that this Baptist World Tour was originated. Elihu Norton is a fictitious character, but he shows in a perfectly normal way what thousands of our now uninterested laymen might do, to the help of missions, the strengthening of the church, the benefit of their families and friends, and the glory of God.

IS THIS TRUE?

A prominent minister, who has recently returned from a year abroad, said recently in an address that one distinct impression he brought back with him was that the American people are not thinkers. This he found true of our leaders in state, law, teaching and church, as he compared them with leaders in foreign nations. As for the masses of our people he said that when any great public question arose it was only too painfully evident that they did not think for themselves, but were willing to let others think for them. How many, for example, had thought through the problem of prohibition and the corrupting lawlessness now poisoning the national life?

Our purpose now, as a New Year suggestion, is to make this a personal question, as a matter not of discussion but of interest and perhaps profit. Let us put aside the generalization and simply ask ourselves individually, "Can I call myself in honesty a thinking American?" Apply the question to particulars. How much do I think about my country and its policies? How much thinking have I done on international questions, like the League of Nations or the World Court and America's obligations? Or come nearer. How much do I think about my church and my relations to my neighbors as a Christian? How much thinking have I devoted to the interests of my denomination, of world missions? When have I ever

thought through to a clear conclusion any of these questions which ought to concern me, and indeed do concern me vitally as a citizen and a professed disciple of Jesus Christ?

These are by no means idle questions idly asked. They are most serious questions most seriously asked, as possibly leading out into a New Year that may be a marked era in personal life and service, because question and answer have led to deep and earnest thinking, and just one resolve—that for one American, it shall not be true longer, if it has been in the past, that thinking is among the lost arts.

NOTE AND COMMENT

¶ A recent Calendar of Calvary Baptist Church, Providence, shows how subscribers are gained for MISSIONS. Under the caption "Christian Knowledge" at the head of a page is this three-line paragraph: "Other Lands. For two cents a week you find out how the gospel is spreading everywhere. MISSIONS (the best of its kind anywhere) \$1.00 a year." That is all that is necessary—a reminder and word of commendation with the pastoral endorsement. The entire Calendar, by the way, with its multiple activities, is significant of the Church that has been led so many years by Dr. Edward Holyoke in one of the notable pastorates of the denomination.

¶ A comprehensive general survey of Indian affairs is to be made by the Institute for Government Research, a private organization at Washington, at the request of Dr. Hubert Work, Secretary of the Interior, and with the cordial approval of the Commissioner of Indian Affairs, Charles H. Burke. A staff of specialists has been organized, and the survey is expected to take about a year. This is a very important movement. The exact situation of Indian affairs should be made known, in order that the Indians may be properly protected and their rights preserved. All the Home Mission Boards at work among the Indians should welcome such an investigation under these auspices.

¶ The *Burma Baptist Bulletin*, a quarterly issued by the Publicity Committee of the Burma Mission, says in its October number that regular evangelistic campaigns in the station schools are coming to rank among the outstanding events of the academic year. Last year at least fourteen were held, the evangelistic committee generally arranging for the meetings. Sometimes the campaigns are conducted by gospel teams from Judson College. In the Moulmein Karen school, a special effort led by the local teachers resulted in 43 confessions and 30 baptisms. This is heartening proof, says the Bulletin, that spiritual interests are not being submerged in the routine of secular education.

¶ An excellent suggestion is made by Rev. C. S. Detweiler, of the Home Mission Society, in connection with the situation in Mexico: "Shall we not pray for all Mexican evangelical Christians that there may come to them a new access of spiritual power to meet the spiritual hunger of the Roman Catholic multitudes left without a religious ministry?"

¶ A change of title makes Dr. E. T. Tomlinson the advisory instead of the executive secretary of the Ministers and Missionaries Benefit Board, and places the administrative responsibilities upon Dr. P. C. Wright, who has been associated in the work. This does not lessen Dr. Tomlinson's connection but

lightens his duties. This the Board has for some time felt ought to be done, owing to the condition of his health and the need of the rest from cares that have for years been incessant. From the inception of this important Board in 1918 Dr. Tomlinson has given himself to the cause of providing for the aged ministers and missionaries in their days of need, and under his direction the movement has grown steadily in the denominational esteem. His wide circle of friends will be glad that he is to have needed relief, while the Board retains his services in the field where they will be of greatest benefit to the cause at large.

¶ The *American Baptist Year Book* for 1926-27 makes a solid volume of 448 large pages, filled with denominational information regarding organizations, officers, ministers, missionaries, educational institutions, periodicals, and statistics. Canada is included. The directory of ordained ministers occupies about 200 pages. Northern and Southern Baptist Conventions are included. The price is 75 cents, which undoubtedly spells loss to the publishers. Editor Charles A. Walker is obliged once more to apologize for the lateness of publication, due to the tardiness on the part of those who have to furnish the facts concerning anniversary gatherings. His appeals for promptness ought to be heeded, if only as a paralyzing surprise.

¶ Announcement is made on page 42 of the commission that has been sent by the Foreign Societies to Japan, China and the Philippines. In the new and perplexing conditions that have arisen in foreign mission work in the Orient it was necessary that representatives of the Boards should make personal investigation and be able to advise with the forces on the field. It is difficult at this distance to realize the anxieties and difficulties under which the missionaries labor, or how greatly they will appreciate the coming of friends from the home land. MISSIONS wishes the travelers *bon voyage* and a satisfactory outcome of the visitation.

¶ Denison University at Granville, Ohio, has chosen Dr. Avery A. Shaw, pastor for many years of Emmanuel Baptist Church of Brooklyn, as president. This action will interest a large number of friends both of Dr. Shaw and of the institution. The choice is in every way admirable.

¶ What a power there is in the use of words which have pictures in them. I am reminded of this by reading an address made by that brilliant Methodist preacher of Detroit, Lynn Harold Hough, at the Rochester Theological Seminary commencement, and published in the *Seminary Bulletin* of June, 1926. This is full of good things for a minister, by the way. President Barbour's baccalaureate was in his best vein, and a number of the addresses excel in suggestiveness. It was Mr. Hough's that impressed me most deeply by its thought, its elevation, and its picturesqueness of expression. The subject, too, deserves attention—"The Preacher as a Pastor of Men's Minds." To be this he must have a mind of his own, must believe in and understand the minds of other people, and so come at last to the day when "he can seize the great passwords and insights of contemporary thought and by God's grace bend them all to the purposes of the Kingdom of Christ."

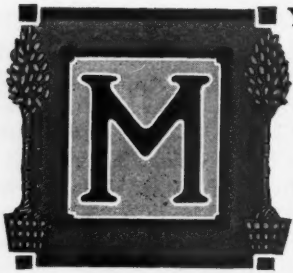
"To be a dealer in first hand insights and not in second hand watchwords a man must enter the arena of the mental life and do high battle until certain convictions become securely his own."

"Every man has a thinker slumbering inside him. But sometimes it requires a bugle blast to rouse that thinker."

"The man who understands the ways of the minds of other men has acquired a rare and gracious craftsmanship."

A Lesson from the Tide

A NEW YEAR GREETING FROM W. H. BOWLER



MY vacation days last summer were spent on the coast of Maine. Our cottage was only a few feet from the ocean and I took a particular interest, which amounted almost to fascination, in watching daily the ebb and flow of the tide as it recorded itself on the sandy beach. I was impressed anew with the tremendous forces which move the mighty ocean. I meditated again on the fact that these forces, which are among the mightiest in nature, perform their task so gradually that it requires an extended observation to determine whether the tide is rising or falling. Yet in spite of the slow rate of progress—or was it because of the slowness?—twice every day the flood tide period was reached.

The fascination for me in the rising of the tide perhaps grew out of my habit of watching the tide of our denominational progress. I am constantly trying to discover to what extent the spiritual tide of our denominational life is falling or rising. One can not face this question without thinking of the forces that influence the tide. The movement of the tide on the Maine Coast had a lesson for me.

The mighty forces harnessed to the ocean move with such sureness and regularity on the steady upward pull that the whole ocean is lifted and moved to the level of the full flood tide. Once, under the lashing of a terrific storm, the waves were driven to the flood tide mark. The movement was visible, but the results were only temporary, for the water immediately receded to a greater distance from the high water mark.

The lesson is obvious. The spiritual flood tide in our denominational life will be reached and maintained only as the mighty spiritual forces of God are harnessed to the spiritual life of the denomination. Then, according to the divine will, these forces will move gradually, but with regularity and certainty. Something more than a passing glance is necessary to determine the movement of the spiritual tide in our denominational life. An extended observation of the situation convinces me that the spiritual tide of our denomination is steadily rising. The tide of this year marks an advance from that of last year. The tide recorded today is higher than at the beginning of this fiscal year.

With Dr. Brougher I have just completed a tour of our territory between Chicago and the Pacific Coast. The opportunity for observation was long enough to establish clearly the fact that the tide is steadily rising. Evidence of the rising tide was found in the readiness of church officers and leaders to come together for information and for conference as to how they could help more effectively in performing the spiritual tasks of the denomination. Evidence was found in the hearty participation on the part of the whole denomination in the evangelistic program which was launched at Washington. Evidence was also found in the new and universally prevalent faith and conviction that the whole denominational program is on a sound and permanent basis and that, by heartily following the plans that have been outlined, we are sure to make steady, definite and gratifying progress.

As I recall the impressions of this western trip, I am particularly reminded of the hopeful and optimistic note that was sounded by practically every presiding officer who introduced us at the many meetings we attended. This note reflected the feeling of our constituency that the spiritual tide is definitely rising.

There is no possibility of mistaking the cause of the present movement of the tide. It is the result, not of a passing storm or of any fleeting influence, but of the action of mighty spiritual forces upon our constituency. The evangelistic passion is moving upon the hearts of the people. The churches are giving more for our missionary cause than they gave last year. Plans are in formation for the greatest gathering of Baptists in the history of the world in Chicago next May. The tide is surely rising.

Missions in Pictures

A COLLECTION OF PHOTOGRAPHS ILLUSTRATING VARIOUS PHASES OF OUR
MISSIONARY ENTERPRISE AT HOME AND ABROAD



MISSIONARY H. J. OPENSHAW AND THE MISSION DAY SCHOOL AT NEW OUTSTATION IN WEST CHINA



A TYPICAL HOPI INDIAN MESA OR VILLAGE



MEXICANS AND A CHRISTIAN AMERICANIZATION VISITOR



APACHE JOHN, AN INDIAN CHRISTIAN



COMANCHE INDIANS WHO SPOKE AT THE FUNERAL OF
MISSIONARY E. C. DEYO



A GRADUATION CLASS AT RANGOON, BURMA



MISS MAY HERD WITH THREE JAPANESE CHILDREN
IN SEATTLE, WASHINGTON



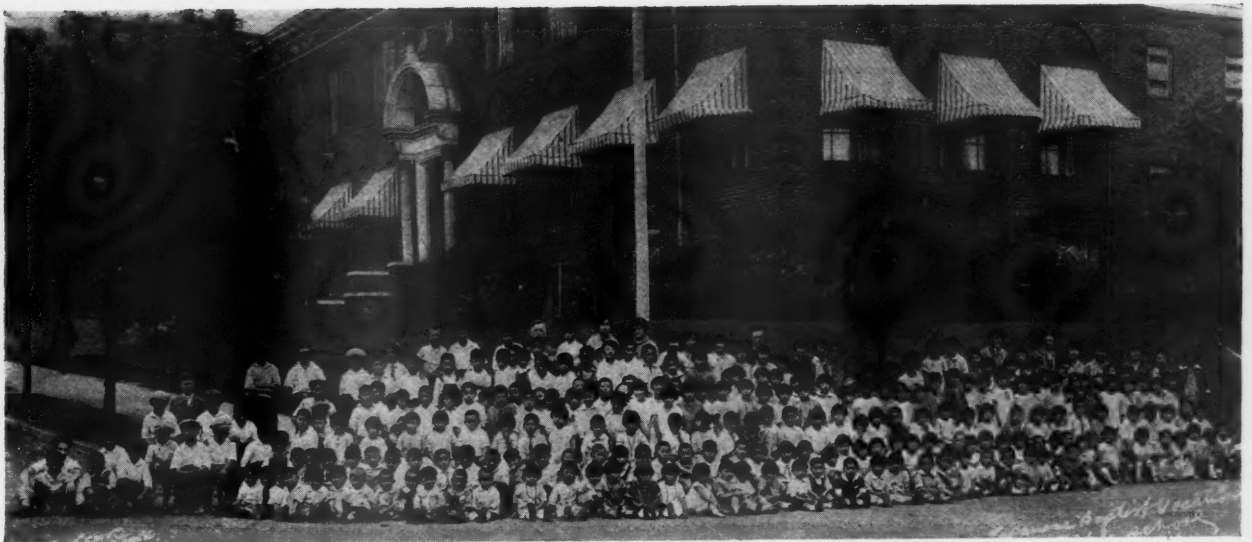
ASSAMESE WOMEN WATCHING SILK WORMS AT WORK. THE WORMS FEED ON
LEAVES OF MULBERRY TREES



HOW DOANE HALL IN THE PHILIPPINE ISLANDS IS REACHING
FILIPINO CHILDREN



THE FLOURISHING DAILY VACATION BIBLE SCHOOL AT SANTURCE, PORTO RICO



JAPANESE DAILY VACATION BIBLE SCHOOL AND KINDERGARTEN, SEATTLE, WASHINGTON, 1926



JOINT SESSION OF THE JAPAN BAPTIST MISSION AND THE JAPAN BAPTIST CONVENTION HELD IN 1926

A POSTER AT DOANE HALL THAT TELLS ITS OWN STORY

SCHEDULE		
BIBLE CLASSES		
TIME	SUBJECT	TEACHER
7:40 - 8:20	ACTS AND EPISTLES	MR. FRANCO
8:40 - 9:40	LIFE OF CHRIST	MISS BARREDO
9:40 - 10:40	OLD TESTAMENT HISTORY	MISS HINLEY
10:40 - 11:40	LIFE OF CHRIST	MR. FRANCO
11:40 - 12:40	LIFE OF CHRIST	MISS TRADER
1:20 - 2:40	METHOD AND METHODS	DR. THOMAS
2:40 - 3:40	LIFE OF CHRIST	MISS BARREDO
3:40 - 4:40	GOSPEL OF JOHN	MISS TRADER
4:40 - 5:40	LIFE OF PAUL	"
5:40 - 6:40	GOSPEL OF MARK	"
6:40 - 7:40	LIFE OF CHRIST	MISS TRADER
7:40 - 8:40	OLD TESTAMENT HISTORY	MISS HINLEY
8:40 - 9:40	OLD TESTAMENT HISTORY	"
9:40 - 10:40	LIFE OF CHRIST	MISS TRADER
10:40 - 11:40	"	MR. FRANK
11:40 - 12:40	DOCTRINE	MR. FRANK
12:40 - 1:40	LIFE OF CHRIST	MR. PEREZ
1:40 - 2:40	FOR TEACHERS ONLY	MISS TRADER



BOYS' BANQUET AT BROOKS HOUSE, HAMMOND, INDIANA, A PHASE OF THE MANY SIDED SERVICE OF A CHRISTIAN CENTER



Prayer for the New Year

OUR Father, as we enter upon the borders of another year, we come to Thee that our consciousness of immortal life may be quickened and renewed. We would not enter upon these untried days with faltering step and fearful heart. May we look into Thy face with the child's confidence and joy, saying, "All things are ours, things present and things to come." Hold us, our Father, enfolded in Thine own eternity, that we may look out with calmness upon the flight of time and the mutability of all earthly things. From this central peace may we discern with clear vision all the values of earth and time. May we be kept from foolish affection for things unworthy of Thy children. May the duties which await us be done with perfect truth of thought and deed. May responsibilities be taken with strong heart and cheerful confidence. If sorrows await us in the coming days, may we step fearlessly into the gloom, knowing it is but the shadow of Thy outstretched hand of love. We would share our joys with Thee and bear with simplicity the prosperities of life. Keep us, we pray Thee, in close and loving oneness with Thyself and with Thy children on all the face of the earth. May no child of Thine ever seem to us common or unclean. May every service even to the least of Thy little ones be touched with the grace and tenderness of Thy beloved Son. Let us not forget that He tasted death for love of men. May we follow Him in every relation and service of our daily life that, like Him, we may hear Thy voice speaking also of us: "This is my beloved Son in whom I am well pleased." We ask it in His name who was Son of God and Son of man. AMEN.

A Happy New Year

Is there any sure way by which the year to come may be a happier year than any of its predecessors? What is the secret of a happy year?

Learn to serve. So long as we bend our energies and our wits to the task of securing the service of others we can never be happy. "It is more blessed to give than to receive." The mistake of this world is the belief that all blessedness is found in receiving. This fatal error is seen in the way most men use their friends. They cherish their friendship for what they can make out of them. Most men love their country for what they hope to get out of it. Many church members have no use for the church except so far as they can make the church serve them. The question should be, "How much can I put into that church?" not, "How much can I get out of it?" Even in prayer men make this mistake. It is right to plead with God for help, because we are helpless, and He is an almighty helper. But when we never speak to God except to beg Him for help, we prove our ignorance of the great secret of life and happiness. If we love God, our hearts will be set on serving Him. We will not be content to have Him serve us. Jesus was servant of all. He came to minister. He taught us that the chief place

is the place of a servant. The new year will be full of happiness in proportion to its fulness of service. Let one set about serving God, serving his kindred, serving the church, serving his country, serving his fellow-men, and fill each day full of service, and the year will be filled with joy.—*Dr. J. M. Buckley.*

God Makes a Path

God makes a path, provides a guide,
And feeds a wilderness;
His glorious name, while breath remains,
O that I may confess.

Lost many a time, I've had no guide,
No house but a hollow tree!
In stormy winter night no fire,
No food, no company.

In Him I found a house, a bed,
A table, company;
No cup so bitter but's made sweet,
Where God shall sweetening be.

—*Roger Williams.*

Romaine's new year's wish for his people was, "God grant that this may be a year famous for believing!"

New Year Thoughts

This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. *Phil. 3: 13-14.*

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. *2 Cor. 5: 17.*

Jesus Christ the same yesterday, and today, and forever. *Hebrews 13: 8.*


Trust in the Future

I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

And so beside the Silent Sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—*J. G. Whittier.*



THE WORLD HORIZON

An American Observer's Views

In connection with the interpretation of China's situation by Dr. Liu, who takes the long view and does not deal with present military and political conditions, we give some of the conclusions reached by Mr. Silas H. Strawn, who was the delegate of the United States to the special conference on Chinese customs tariff, and chairman of the International Commission on extraterritorial jurisdiction in China. He had the best means of obtaining inside knowledge, and carried an impartial and sympathetic spirit. Speaking to the Chicago Chamber of Commerce he said that China lacks any government save that of war lords prompted by greed and aggrandizement, and that this condition of affairs is rapidly reducing a nation of great potentialities to impotence and misery. After almost a year in China, engaged in his official duties, he painted a picture of a country overrun by soldiers and bandits, ridden by ills attributable not to imperialism, unequal treaties, extraterritoriality or lack of tariff autonomy, but to her own inability to form a government with any semblance of stability or authority.

Calling attention to China's great area, inhabited by a fourth of the people of the earth, he said 97 per cent of the Chinese cannot even read or write their own language. The nation has only 7,000 miles of railroad, all deteriorating, all controlled by the military, with no attention to maintenance or equipment. Unless conditions soon change it will not be long before the railroads must cease operation and the people be compelled to go back to the barrow or pack their freight on their backs. Most of the camels, donkeys and cattle of the farmers have already been taken by the soldiers. There are no highways and only 8,000 motors. While in other countries the railroad earnings go first to pay employes and operating expenses and then the net to the owners, in China all the earnings are taken by the war lords. Official reports show that since the foundation of the Republic thirteen years ago more than \$250,000,000 of the earnings of Chinese railroads have been taken by the militarists. When equipment is not being used to move troops its use is sold by the war lords to the unfortunate shippers at exorbitant rates—a "squeeze" of \$5 a ton for the use of the car in addition to the freight rate, so that for a distance of ninety miles from Tientsin to Peking the shipper is held up for \$200 a forty-ton car plus the regular freight. The American Legation at Peking last summer arranged to buy its winter coal supply from a mine about twenty miles from Peking. The road was under control of Wu Pei-fu, the then dominant war lord. His underlings demanded \$2 a ton for the use of cars, the Legation had to pay Wu \$25 per car, and the village where this general was quartered demanded \$1.80 per car additional "squeeze." This episode was more aggravating because the cars and locomotives to move the coal had been furnished the Chinese government by American builders and have not yet been paid for, the debt being several years in default. When he left China he was credibly informed that Wu Pei-fu was collecting from the Peking-Hankow Railroad \$1,000,000 a month. The total earnings of the road are \$1,500,000 and the payroll

\$650,000. Obviously the employes cannot be paid. The Peking-Mukden Railroad was handing over its revenue to another dominant general.

Since April 10, 1926, he said, there has been no government in China. The authority of the central government is gone. Outside of Peking no regard is paid to the orders of the so-called Regency Cabinet, which assumes to function as a government. During the past year the entire country has been overrun by bandits. Foreign legations are unable to secure any redress from the central government for wrongs done to their nationals in any part of China. Provincial officials hold the central government in contempt. Long past due obligations, foreign and domestic, for money borrowed and materials furnished to China to operate her railroads and public utilities give the central government little or no concern. Under the direction of the war lords the officials are interested solely in devising ways to increase loans and raise funds to meet the requirements of their masters. In China we hear much of the sovereign rights of the Chinese Republic. The Chinese politicians do not seem to be interested in the rights of the Chinese people.

This is not an optimistic picture, but it is undoubtedly only too true to the facts. Mr. Strawn is anxious to help China, but what can be done? As he pointed out to a group of Chinese students last winter, the evidence is overwhelming that China's troubles are internal rather than external. In his view, the "unequal treaties, extraterritoriality, tariff economy and imperialism are political slogans availed of by agitators to excite the Chinese people into a frenzy of criticism and unrest," whereas China in fact has only herself to blame for her present disruption. It is not unlikely that the cry against foreigners, the charges of imperialism and denunciation of the unequal treaties, with other manifestations of anti-foreignism, have been sedulously encouraged by the militarists in order to divert attention from their own crimes.

In the light of the statements of Dr. Liu and Mr. Strawn our readers will be able to follow intelligently the course of events in which our missions are so deeply concerned. And we may add that, in spite of all that is going on, our missionaries like Dr. Groesbeck declare that they would rather be where they are in China than anywhere else, and the last thing they would welcome would be a call home. They believe, with Dr. Liu, that the great masses of the Chinese people are not concerned in what is going on at the behest of the few grasping war lords, and that a new China, with a substantial government, must succeed the present chaos. For this we may well hope and pray.

The report of the International Commission, made public at Washington, favors the abolition of extraterritoriality just as soon as a stable government can be established which will be able to guarantee the safety of the large number of foreigners in China. Chinese courts are agreed to when a legal code is enacted, so that justice may be secured. The commercial treaties are to be made fair to China, and taxes to be rightly adjusted. The Commission was unanimous in its report. Affairs in China are still chaotic.

Beaten by Chinese Bandits

A THRILLING ACCOUNT OF AN EXPERIENCE BY DR. GEORGE B. CRESSEY
OF SHANGHAI BAPTIST COLLEGE, AS REPORTED IN
A SHANGHAI NEWSPAPER

Dr. George B. Cressey has just returned to Shanghai College after thrilling experiences with bandits in northern Chihli. Dr. Cressey left for the north in June and was engaged in geological studies dealing with recent climatic changes. Despite all precautions his expedition was attacked on the night of July 13 by a band of brigands near the Great Wall. These ruffians severely beat up Dr. Cressey and robbed both him and a student companion, Mr. Djang Ping-an of the Junior class. Money, guns, and equipment to the value of over a thousand dollars were stolen and damaged, and it was necessary to abandon all further work.

At the time of the robbery Dr. Cressey was traveling up the Luan river in a small native boat, which had been hired through military officials in Luanchow north of Tientsin. The magistrate there had been specially notified to extend aid and protection, but refused to send an escort or do anything. Nothing but the ordinary gossip of bandits was heard, and it did not seem necessary to take further extra precautions. Each night the boat was tied up to the bank, and all went well until the evening of July 13. About 11 o'clock that night the expedition was suddenly attacked by half a dozen bandits. The leader certainly appeared to be an ex-soldier, but the other robbers by their dialect and dress appeared to be local farmers.

A TERRIBLE HOUR

These men were armed with pistols, swords, clubs and whips. There was no opportunity for resistance and none was offered. Without ceremony the occupants of the boat were driven up on the muddy bank of the river and all boxes were rifled. The objects most desired by the bandits were pistols and money. Since these did not at once come to light Dr. Cressey was unmercifully beaten with clubs, and pistols were continually brandished in his face. The bandits were exceedingly ferocious, and the hour which they spent in ransacking the boat was a most exciting one.

Fully expecting that he would be carried off for ransom, Dr. Cressey had grabbed his shoes when forced to leave the boat, so that he had these and his pajamas, and a torn pair of trousers left of all his clothing. Cameras and field

glasses and other instruments meant little to the brigands, and while these were not taken they were broken and damaged in many cases. When the job was finished things were in utmost confusion. Notebooks had dropped down into the dirty water in the bottom of the boat, and articles of all description were strewn over the muddy shore. The local dialect for silver dollars is "pai tieh," white iron, which Dr. Cressey did not at first understand; but the blows he received that night helped to impress that language lesson on his memory. Certain that the foreigner had a large supply of "pai tieh," many blows were administered to enforce the demand for this, even after the box containing 125 of them had been handed over. The bandits got Dr. Cressey's two pistols, and the ammunition of one of them, but in the confusion overlooked the remaining ammunition.

THE BANDITS DEPART

It seems quite certain the brigands had spotted that the boat had a foreigner on it, for most of these small boats on the river offer no inducement for robbers. Having collected their loot the bandits got away as suddenly as they had come. The leader blew a whistle, fired several shots into the air, and then all departed. It is certainly fortunate that Dr. Cressey and his companion were not carried off



G. B. CRESSEY

for ransom. As it was he was confined to bed for several days after the attack.

Immediately after the affair full details were reported to the nearest hsien magistrate and also to the American consulate at Tientsin. When Dr. Cressey appeared before the local officials the next day he was still wearing his pajamas, and made quite a sorry sight. The magistrate was profuse in his apologies, and issued orders for the capture of the bandits "within three days," adding a reward of 50 dollars "from his own pocket." To date, however, nothing has been heard. In view of the special Chinese travel passes, notification to magistrates and military, and conformity to all regulations, it would seem that there was gross negligence on the part of the soldiers and officials.

VALUABLE EXPEDITION FRUSTRATED

It was originally expected that the summer's work, carried on under the auspices of Shanghai College, would be in continuation of previous studies in Inner Mongolia. When it became apparent that it was not possible to get there because of the fighting. Dr. Cressey decided to work in Northern Chihli. Starting from Luanchow, north of Tientsin, he planned to work up the Luan River to Jehol and beyond, studying river terraces and physiographic changes. In this mountain region, between tablelands of Mongolia are many evidences of the change which the climate of eastern Asia is gradually passing through. One of the unsolved problems of this part of the world is why Asia was never covered with an ice sheet whereas both America and Europe were deeply buried during the glacial period. It was hoped that the work of the summer would throw some light on this problem.

Since Dr. Cressey's arrival in China a few years ago he succeeded in building up the department of geology at Shanghai Baptist College in a remarkable way. The department occupies five rooms in the new science hall. The rock and mineral collections total more than 2,500 specimens. Of this number all but 200 have been added by the present professor or secured by gift during his time here. On previous expeditions Professor Cressey travelled 15,000 miles in Mongolia, Thibet, and 12 provinces of China. He not only made careful observations of climate, rock materials, fossils, coal mines, etc., but gathered extensive collections of valuable specimens for the college museum from many parts of China.—*From the North China Herald of Shanghai, September 6, 1926.*

The Ling Tong Baptist Convention in South China

BY ABBIE G. SANDERSON OF SWATOW

THE big thing that is filling our minds just now is the Ling Tong Baptist Convention. From the time the movement for an independent Chinese church was initiated here in Swatow under the pressure of the anti-foreign agitation a year ago, we have been looking forward to this year's session. We have felt that it would gauge accurately the progress that is being made toward the accomplishment of the ideals set forth.

The convention was preceded by a retreat for Christian workers, in which the inspirational and the devotional were supplemented by frank helpful discussions of such subjects as control of mission property, ways and means of developing a better educational system, concrete plans for making the Ling Tong Council a more effectual organization in the immediate future, and the paramount importance of spiritual life in the churches. If the retreat did no more than to give the Chinese leaders opportunity for expression of ideas and exchange of opinion, it was more than worth while. Some of the bothering problems were thus partly thrashed out in advance instead of coming up suddenly for decision when no one had had a chance to think things out clearly. I hope such a conference may be held every year.

I wish I could make you see what we saw and hear what we heard at the meetings of the convention itself, which began the evening of July 20th. We saw our Kakchieh chapel well filled with delegates from all parts of the Ling Tong field. We saw Dr. Tai, just back from America, welcomed to the chair, where he proved his ability as a wise and tactful presiding officer, quick to understand the various points of view and fair to all who wished to speak. Mr. Lo Siah-ku, last year's able moderator, took the chair several times in his position of first vice-chairman; Miss Alice Chen, principal of the Woman's School, as second vice-chairman presided with charm and dignity the final evening of the convention. Mr. Eugene Wang of Swatow Christian Institute was the secretary.

We saw the affairs in hand directed in a most business like, well ordered manner. We heard animated yet friendly debate regarding the various programs of work that were presented. We heard special music at nearly every session—a solo, a duet, singing by a group from the

girls' school, by the church choir, or by kindergarten kiddies. And we saw a full attendance at all times.

Seldom in a meeting anywhere have I been more gripped than I was by the message brought the first evening by Principal Fu of Swatow Academy. Over and over during his address came the call, "Ye must be born again!" Quietly, yet insistently, "Must be born again!" And as Mr. Fu led our thoughts, that large audience of men and women sat silent, with heads bowed and hearts lifted in earnest petition that everyone there might have the right preparation for the important tasks ahead; that all selfish desires and motives should be taken away and first place be given to Christ. It was a wonderful opening service.

Dr. Proctor and Mr. Bau, welcomed guests from the East China mission, both brought helpful words of advice and encouragement. Repeatedly throughout the convention emphasis was laid upon the futility of human effort unless the aim be to preach the saving power of Christ Jesus. "Christ, the center of our beings," was the note sounded by almost every speaker. There was an unmistakable yearning for the guidance of the Holy Spirit, and we could not but feel that the hearts of men were truly being guided by Him.

Mr. Lo's closing address on Friday night was one of the mountain tops of the convention. The theme was not a new one, yet it held a ring of challenge: "Set your goal high; keep your face steadfastly towards it—and grow." Not one of us who was present will soon for-

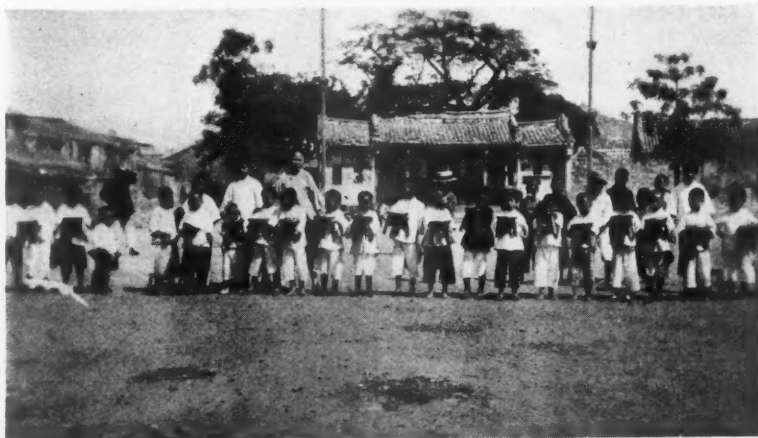
get the thrill of that call to loyal service.

We have much reason to thank God and take courage. Problems there still are, many of them, and some differences. Dr. Tai, if he accepts his election as the new Executive Secretary, faces no easy task. The funds in prospect are far from adequate to the carrying out of the splendid plans that have been made. The question of cooperation in woman's work is one of the most difficult of all. Government registration of mission schools is to the minds of some the only possible way; to others, it is unthinkable.

These are but a few of the questions that are pressing for immediate answers. For a wise, a happy, and above all a right solution to them all we know of only one method, that of prayer and trust. We *must* have a deeper trust in God. Will you join us in the prayer that God will mightily use His workers for the advancement of His kingdom in South China?

☆☆☆

AT THE MORTON LANE SCHOOL in Moulmein, Burma, two girls are finishing their normal course this year, who will return to teach in the Mongnai schools. In the Ellen Mitchell Memorial Hospital, also in Moulmein, a bright girl is taking the full four years' training course in order to return to the Mongnai Hospital as a trained nurse to work for her own people. "With all these young people nearly ready for work in our field," writes Mrs. H. C. Gibbens of Mongnai, "and with four of our girls trained and already at work teaching, and two young preachers already trained and at work, and with the work well organized, verily indeed, we have even more reason than Judson to say that 'The future is as bright as the promises of God.' So we look hopefully ahead into the future."



KINDERGARTEN MAINTAINED BY THE SELF-SUPPORTING CHINESE BAPTIST CHURCH IN THE FISHING VILLAGE OF TAITAHPU, SOUTH CHINA



HELPING HAND

Topic for January

TRAINING FOR SERVICE. OUR BIBLE TRAINING SCHOOLS IN THE ORIENT

- I. Opening Hymn—"Open My Eyes that I May See."
- II. Prayer—That God will open the eyes of our understanding that we may behold wondrous things out of His law.
- III. Responsive Reading. Psalms 119:9—18:33-35. Someone recites at close of the reading:

THE BIBLE

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he is a son of God. Children listen to its stories with wonder and delight, and wise men ponder them as parables of life, comfort for the time of calamity, a word of light for the hour of darkness. It has woven itself into our dearest dreams; so that love, friendship, sympathy and devotion, memory and hope, put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh.—*Henry Van Dyke.*

- IV. Literature Secretary calls attention to Study Books, and Supplementary Helps.

- V. Theme Introduced. Training for Service *Our Supreme Motive.*

Test Questions. Locate Bible Training Schools and name missionaries at the various centers. (See *Our Work in the Orient*, Pages 192; Schools, 124; Swatow, S. China, 48; Insein, Burma, 63; Karen Woman's School, Rangoon, 89; Nellore, South India, 26; Jorhat, Assam, 147; Osaka, Japan, 162; The Philippines, 194; Union Training School, Nanking.)

Note.—Be sure to read The Baptist Family in Foreign Mission Fields. Miss Prescott describes the work of the Bible Training Schools on pages 121 to 126.

Training for Service—The Supreme Motive.

"The making known of Jesus Christ is the supreme and compelling motive of the Missionary's life."—Stanley Jones.

"The goal of the Bible Missionary Training School," writes Miss Marguerite Moran, "is to raise the standard of evangelistic workers among women." Miss Brunner writes of the great joy it is to see the fruit of their efforts in training young women in the Bible.

In the findings of the memorable Conference of Foreign Missionaries, held in the Autumn of 1925, occurs this statement: "In proportion as we offer opportunities for the training of the highest type of leadership among our Christian constituency, just that much are we hastening the advent of Christianity to all the non-Christian peoples. Never," continues the report, "was there a period in the missionary enterprise when the need for leaders was so imperative as at the present time."

The origin and development of the Bible Training Schools is a story of dreams fulfilled, of a marvelous realization of "Visions and Tasks." As one studies the history of this phase of foreign mission work, one is impressed with the universality of the appeal for a training in the Bible. In God's Word is the universal language interpreted by love for China, Burma, South India, Japan, the Philippines.

It is always interesting to trace the beginnings of any enterprise and to note progress. Among the many departments of woman's work for women and girls in the Orient none has had more wonderful growth than the schools of opportunity called Bible Training Schools. The first school of its kind in the world was established by Miss Adele Fielde in Swatow, South China. When Miss Fielde was transferred to the Swatow field, she was the first single woman missionary there, traveled over the entire district, visited about 100 homes of the Christians, became acquainted with the women and invited those who gave promise to join her Bible class. When a home was provided for her experimental work, only one of the first class was able to read. "But the brightest one after three months training had committed to memory the whole book of Mark and 30 hymns,

while the dullest learned to read hymns and three chapters in Mark. In four months all could relate the miracles, parables and chief events in the life of Christ. They were then sent out two by two to tell what they had learned. Two months were spent in visiting from six to twenty villages and then back to the school to report and to receive further teaching before starting for other places." Thus does Miss Fielde describe the beginning of the first Bible training, the oldest institution of its kind in the world.

As the years have passed, younger women are applying for training. These young women, having had more preparation for their chosen life work, desired a more extended course of study. With a fine new building accommodating about ninety students, a four years' course is given and recently a Kindergarten Training School has been added. Many instances might be related showing the far-reaching effect of this work.

Missionary Preparation. Early in the nineties, important movements were inaugurated to provide at home more thorough Bible Training for young women for foreign service. Missionaries on the field were calling for thoroughly trained women, capable of organizing and conducting Bible Schools and training native women for evangelistic work. The importance of Bible study, of mutual acquaintance and fellowship with the Board, led to the establishment of Haseltine House. This house is cherished by the older missionaries who felt that in this environment they did indeed receive their preparation for missionary service.

In Burma are two remarkable Bible Training schools. The Karen Women's Bible Training School at Rangoon is wholly supported by the Karens. The work through the years has prospered, the number of students increasing and the influence of its Bible work spreading like the branches of a tree. The Bible is taught in all classes. There is given a special training in the methods of teaching children and leading women's meetings. Model lessons are given by the students, and music has become a part of the training as it has been found very helpful in the work in the jungle villages. Often the Gospel may be sung into a heart that seems closed to the spoken message, and the trained leaders have found the way of approach to hundreds who come under their ministry.

The Burman Woman's Bible Training School. This school was organized in Rangoon in 1893, and removed later to Insein. Since 1899 it has been supported by native Christians. Its graduates are

to be found in nearly all of the large mission centers as Bible women and teachers. The demand for those workers is greater than the supply. In the Burman Woman's School there are represented seven races; five from the Shan lands and two from the Black Karens, the first of their race to come to lower Burma for training. Among these seven races are all degrees of scholarship, from simple home training to Judson College graduates. The girls are supported while taking their training by gifts from Burma Christians. The interests are wide and varied, and the graduates identify themselves with the life of Burma. Their activities are varied. They lead women's prayer meetings, teach Bible stories to children, gospel songs, etc., distribute literature, start young people's societies, teach in Sunday schools, and bear witness to heathen relatives and callers of the power of the gospel unto salvation.

These two schools in Burma are preparing Bible women for all of Burma.

The Curley Memorial Bible Training School in Nellore, South India. The word Nellore recalls Julia, the first Bible woman of this district, who was converted and trained by Mrs. Jewett. Lydia, the Sudra convert, called the praying pillar of the Nellore church, also comes to mind. These two were the fore-runners of a great school. For years the Telegu Mission had been asking for a Woman's Bible Training School that should be centrally located to accommodate students from many stations. As early as 1894 the need for training in Bible Study was felt in Ongole, and Telegu women were trained to go out as Bible women.

The Memorial School at Nellore with its beautiful building is an evangelistic center with a great outreach. Thorough

training is given in the Bible. There is a two years' course for Bible teachers, a simplified elementary course of three years for gospel work in villages, also a weekly post graduate work in Bible for teachers. Practical training is given through touring in villages. One graduate started a village school as an evangelizing agency in a place where there was only one Christian family. The school links all phases of work together, the affiliation is very close between the school and the hospital, and a weekly class in Bible is held for the nurses.

The training for service is continuous, and if space only permitted it would be an inspiration to spend a day with each school. Tour with them, and see the crowds in God's great out-of-doors, as they listen to the messages given by training school graduates.

Gale Memorial Bible School, at Jorhat Assam. This school perpetuates the name and loving thought of one of God's children, a woman whose life was devoted to the cause of missions, and an especially devoted lover of the women of Assam. One of the features of this school is its Bible Conference, lasting a month, where intensive training is given. One unique method of their village touring is for a small group to stay a week or ten days in a village. A second plan is to organize into groups and cover only about four villages, going to these four every week, thus repeating the appeal and explaining the message every seven days for two months before taking out a new group. There is great interest in this form of service, and repeated requests are made to "come again." Many calls come from other villages, too. Each Friday is set aside for calling on Christians.

The Bible Training School in the Philippines. In Iloilo enthusiastic, eager,

responsive girls are receiving the training so necessary for work among their own people, for nowhere on the foreign field is the need greater than for strong Christian leaders in the Philippines who will go as evangelists to their own groups. The graduates assist in evangelistic meetings, do personal work among the students in Doane Hall, and contribute to the religious life of the Island.

Woman's Bible School, Osaka. "This city with its appalling need," writes Miss Evelyn Camp, "with its thrilling opportunity for service, is an ideal place for the Bible student to receive her training and gain her experience. For not only does she have the great city with its problems, but that contrasting world called the country lies very close and she carries the message to those who wait there. The students are high school graduates who have seen the vision of service and have given themselves in glad surrender to the call of the Lord. While the students study they enter into the joy of direct evangelistic work. The Training School was born in prayer and is a part of God's great plan for bringing the light of the gospel to Japan."

Union Bible Training School, Nanking, East China. Five missionary organizations unite in the work of Bible Training in Nanking. The purpose is to have a school of high grade for Chinese women who are to be trained as evangelists for work in mission stations of the cooperating Boards.

☆☆☆

THE MARY COLBY SCHOOL for girls in Yokohama has added to its faculty a young Christian gentleman holding the government license who comes week by week and teaches chemistry *without salary* because he considers it a Christian service to the school where his sister became a Christian some years ago.

☆☆☆

March 4th is the date of the Interdenominational Day of Prayer. Programs have been prepared for women's mission societies and federations and can be secured from the nearest literature bureau.

☆☆☆

Helping Hand is conducted by Mrs. L. J. P. Bishop; *Tidings* by Miss Miriam Davis; *Around the Conference Table* by Miss Ina E. Burton; *Department of Missionary Education* by Rev. William A. Hill; *Royal Ambassadors* by the Department of Missionary Education; *World Wide Guild* by Miss Alma J. Noble; *Children's World Crusade* by Miss Mary J. Noble. The address of the Misses Noble is 218 Lancaster Ave., Buffalo, N. Y.



A GIRLS' SCHOOL IN ASSAM



MISS STODDART WITH GROUP OF ITALIAN MOTHERS, JAMAICA



TIDINGS

Golden Anniversary Projects

From the West End Community House, Frances P. Campbell, Missionary: "As I sit in my little office and write this letter my heart is just filled with thanks to God for the wonderful way in which He has led us. As I compare our position a year ago and the building we then occupied, I feel like falling on my knees and reconsecrating my life anew to His service. We had a wonderful summer. Eight weeks the House was open all the day. In the morning we had Vacation School and in the afternoons we had playgrounds and shower baths. One hot afternoon we had 100 children in. This was a blessing to so many and a great opportunity for us.

"The winter classes are almost all opened up and the attendance has been very good. We had 56 in to sew on girls' day last week. Our 'Livingstone Club' has about 12 boys from the neighborhood. Already there are Irish, Jew, Italian and Polish boys in the group. In our missionary club on Saturday there were three other nationalities besides, French, Russian and Ukrainian. We had a fine Rally Sunday. There were 60 in our Russian Sunday school and 115 in our Italian Sunday school. We want this to be a record winter, not because of the large numbers, but we want to get the gospel to as large a number as possible. One little girl was praying here last week and you should have heard her thank God for the mission.

"We are having nursery school all day

this year. When we came here there was a nursery school already started but open only mornings. We felt it would be more useful if it were opened all day. We need about 16 volunteers if we are to do all the work we want to do. It seems too bad to have such a nice spacious building and not have it all in use all the time. I thank you for your prayers and your help in every way. It is so good to know we have all you good people in back of us."

From the Judson Neighborhood House, Mabel Merryfield, missionary: "I write this my first quarterly letter with a feeling of joy in my work and anticipation of the things which are ahead. First there was our house which must be made cozy and inviting for the other workers when they returned from their vacations. This was interspersed with visits from Baptists from many different states. There were also many visits with children and young people, and mothers and fathers who live in our community. Many of these informal chats were held on the doorstep or in the street, but they meant much to us in learning to know our people better. One of the things which they revealed most forcibly was the longing for love and understanding which lies in the hearts of all of us though sometimes concealed.

"One evening when two 16 year old girls came to call, the conversation naturally turned upon our work. The one asked the other, 'What do you s'pose we would do if it weren't for Judson?' and without waiting for a reply she added,

'just sit at home and do nuthin', I s'pose.' One day while talking in the street to one of the mothers, she said, 'You know, you're just like a mother to our children!'

"Much of September has been spent in getting acquainted with our new workers and in planning our winter's work together. Our kindergarten and day nursery began the second week in September and are doing splendid work. Miss Kimble has started her fourth year with even greater vim and enthusiasm. Miss Bistor is new in day nursery work. The children already love her and try to imitate her soft New England speech. This year a very happy arrangement has been affected with the Judson Health Center whereby they send us once a month a doctor, a nurse and a nutrition worker to hold a clinic for our children.

"Our music school also opened the second week in September, and it has grown by leaps and bounds. It seems there is no limit to the number of children in the community who wish to take piano lessons, but there will be a limit to the teacher's time and the time which we can give the children for practicing in the house. Our new teacher, a Miss Wasson from the Damrosch School of Music, is interested not only in the musical development of her pupils but in their all round development as well. We believe that good music can do much to develop great souls.

"The poster which now hangs in our window announcing the opening of our English school has caused probably several hundred people to stop and read it. Many have come inside to inquire. We are looking forward to a large and interesting school. We are very happy in sharing our office for two hours each morning with Miss Jones, the Americanization missionary. We know that she is going to be a great help to us in the way of teaching materials, planning social events for the classes as well as finding volunteer teachers to go into the homes wherever necessary. We also have as one of our teachers, Julia Bent, a foreign missionary who is in the country on furlough and wishes to gain some experience in a Christian Center before returning.

"Plans are now under way for enlarging our mothers' club to include the mothers not only of our kindergarten children but all the mothers of our Sunday school and club children. We expect to continue our community program each Tuesday night and hope to make it minister to a large number of people by changing the nature of the programs somewhat. Probably the program will

be in Italian one week and English the next. Our Sunday school was opened at the church the third week in September. We hope soon to be fully departmentalized and to start the various week day activities such as the week day school of religion and industrial school."

From the Mexican Christian Center, Phoenix, Arizona, Hetty Evans, missionary: "It is good to be back at work again, and this is surely a needy field. Although as Dr. Oldham has said, we see the inequalities in various people, still underneath it all we must see the truth of equality. Surely God hath made us all of one blood. The hope here for the future lies in the children. That, however, is true for all peoples. My work for some time will be mainly with the children for so few of the women speak English. My sewing classes have been rather poorly attended, the largest number on any one day being 22. I am sure, however, that the classes will grow."

"Last Tuesday the Americanization Committee from the First Baptist Church here met at the Center to discuss plans for helping in the work. This will be teaching English in the homes and showing a friendly Christian spirit by taking the women for rides. They will also try to find a music teacher for a few of our Mexican children who are eager to have piano lessons. Wish you all might have been with me last Wednesday night. I went with our pastor, his wife and three Mexicans from our church to hold a religious service about 16 miles from here. A little group of Porto Rican cotton pickers joined us, about 30 in all including the children. They came forth from their little shacks and gathered in the light of our headlights to hear the story of Jesus. A Christian Mexican family had asked us to come."

"You will be pleased to know that the

work of the church which was badly disrupted is getting back in good shape again. There were three baptisms two weeks ago."

Off the Press

Three new leaflets have come off the press, one on *Happy Hours at Kodiak*, Wood Island, as experienced by Mrs. Westfall, which gives some idea of the daily life of the children and the workers, the reason for the orphanage's existence and the kind of work carried on. Another has to do with the work of the Woman's Home Mission Society among the Orientals on the Pacific Coast particularly. This leaflet will supplement the information found in the stereopticon, "Christian Contacts with the Orientals." The third publication is a series of letters written by a Guild Girl to her friends and mother from Phoenix, Arizona. This leaflet will be of particular interest to the Guild because the Mexican Christian Center is their project for the Golden Anniversary. There will be a small charge for each of these leaflets, which may be secured at Literature Dept., 276 Fifth Avenue, New York City.

Who Are Your Missionaries?

Central District which consists of Illinois, Michigan and Missouri has some of the most challenging home mission fields within its boundaries. The outline given will acquaint you with the work of the Woman's Home Mission Society with these New Americans who have flooded this area. References to pages are to be found in Ocean to Ocean; those marked with R. refer to the new Book of Remembrance. Songs of Joy is the Golden Anniversary Hymnal which can be bought at 276 Fifth Avenue, New York City.

Open with "Living for Jesus," "Jubilee Song." Read passages from Luke.

ILLINOIS

Chicago.—Christian Americanization Headquarters.

Mrs. Edwin H. Kinney, Secretary with 11 Christian Americanization missionaries. R. 108, Page 35.

Dorothy Bucklin, Doris Allen, Christian Americanization missionaries, Missionary Supervisor's Headquarters for the Central Division.

Mrs. Adah H. Boyce, R. 57, Page 20.

Mrs. Boyce visits the missionaries and stations in the Central Division of the Northern Baptist Convention giving supervision, aid and study to the problems of the missionary.

Training School—Alice W. S. Brimson, President, R. 110, Pages 25, 28, 29. Song: "Where Cross the Crowded Ways."

Christian Centers

Aiken Institute—R. 41, Page 54-55. The Record Vacation Bible School. Mary A. Hyndman, Mary A. Morey, Lizetta Rouley.

South Chicago Neighborhood House, R. 25. Helen Tenhaven, Helen Williamson. Slavic Peoples.

Lora Vedra, missionary to Slavic peoples. R. 113, Page 213.

S. Mattie Fisher, R. 68, Page 188, missionary among the Negroes.

Johnson City—Goldie Bailey, missionary to cosmopolitan people on a new field, R. 121.

MICHIGAN

Detroit—Christian Center for Negroes—Emma Patterson, R. 23, Page 104.

Missionaries—Harriet Cooper, General missionary, R. 23, Page 120; Jean O. Lund, Cosmopolitan people, R. 23, Page 121; Alma Bistor, Roumanians, R. 23, Page 213; Minnie Shepard, Slavic, R. 113, Page 215; Julia Boda, Russians, R. 23.

Pray for the young people of these churches and Christian Centers.



MRS. F. H. FIELD AND HER FOREIGN SPEAKING FRIENDS AT WEST END COMMUNITY HOUSE, BROOKLYN



THE FAR LANDS

Special Deputation to the Far East

Conditions in the Far East, where startling changes, well known to the American public, have been taking place in recent years, are creating both serious problems and unusual opportunities for Christian missions. While this is true in all lands of the non-Christian world, it is especially true in China, where the present critical situation will have profound bearing on the missionary enterprise of Northern Baptists. Other denominations, notably the Disciples of Christ, the Congregationalists, and during the current year the Presbyterians and the Methodists, have found it imperative to send special deputations to their mission fields to make careful study of conditions as they affected their respective missionary undertakings.

Accordingly the Board of Managers of the American Baptist Foreign Mission Society at a largely attended meeting on November 9, 1926, after long consideration of information and advice received by letter and cable from the mission fields in the Far East, came to the unanimous conclusion that conditions required the sending of a special deputation. Two well known denominational leaders have been invited by the Board to serve on this deputation. Rev. J. F. Watson, Secretary of the West Washington Baptist State Convention, has been released by his Convention, while the First Baptist Church of Rochester, N. Y., has released its pastor, Rev. D. B. MacQueen, for similar service. The wide and successful experience of the former in home mission administration and in the development of Oriental churches on the Pacific Coast, and the active and interested service rendered by the latter as a member of the Foreign Mission Board, qualify both men in a peculiar degree to serve on such an important deputation.

The Executive and Finance Committees of the Woman's Foreign Mission Board, meeting during the following week, felt the same urgent need for a deputation and voted to send their Foreign Secretary, Miss Mabelle R. McVeigh, and if possible another Board member, as members of the deputation.

This special deputation including Foreign Secretary J. H. Franklin is expected to sail early in December. In South China the party will join George

B. Huntington, Treasurer of the Society, who will then be returning from his visit to the British India fields. It is expected that Dr. and Mrs. A. W. Beaven of Rochester, N. Y., will join the deputation later and will serve as added representatives, Dr. Beaven from the General Board and Mrs. Beaven from the Woman's Board, at the China Intermission Conference in Shanghai in March. Dr. and Mrs. Beaven and Miss McVeigh will make the trip without expense to their respective societies.

Probably no deputation ever sent by the Foreign Mission Societies to their mission fields in the Far East has faced larger responsibility. The South China field with its spectacular movement toward independence on the part of the churches and the problems which this movement presents in itself would justify a special visit. In East China problems affecting the administration of the Shanghai Baptist College, in which Northern and Southern Baptists cooperate, have led the trustees to request both Northern and Southern Boards to send representatives to Shanghai early in 1927 to consider the future policy of the institution. In China in general the situation calls so urgently for fresh study of problems and policies, that a conference is being called by our three China Missions, to be held

at Shanghai in March, at which Chinese and missionaries from these three missions are expected to be in attendance. In Japan the seriously depleted stations and certain unsolved reconstruction problems left by the earthquake; in China the proposed governmental registration of mission schools, the increasing demands for freedom from foreign control, and other important and difficult questions are to be studied by the deputation in order to advise the Boards in their direction of the work. In the Philippine Islands also, critical conditions affecting our work call for prompt attention.

The members of the deputation anticipate their task with a solemn consciousness of the responsibility involved. They know that wisdom more than human must be given them or they shall utterly miss the way. They unite with the Boards in requesting the entire denomination to give them the support of their earnest prayers. It is their hope that the Spirit of Christ shall so dominate the deputation and the groups with whom they confer that all concerned shall be sure of the presence and blessing of God, that the Spirit may be poured out afresh upon our missionaries, our native churches and these lands, and that a new passion for winning men to Christ may be generated by divine power in the hearts of all the followers of our Lord in the Orient.

On behalf of the Board of Managers, *Frederick L. Anderson*, Chairman of the Board of the American Baptist Foreign Mission Society; *Isabelle Warwick Wood*, Vice Chairman of the Board of the Woman's Foreign Mission Society.



DR. WILLIAM ASHMORE AND HIS CHINESE ASSOCIATE COMPLETING THE TRANSLATION OF THE BIBLE. THIS PHOTOGRAPH ARRIVED TOO LATE TO BE INCLUDED WITH MRS. ASHMORE'S REVIEW IN DECEMBER ISSUE

Rededication of Judson House

The birthplace of Adoniram Judson in Malden, Mass., was rededicated on October 28. The house, which through the generosity of friends is the property of the American Baptist Foreign Mission Society, has recently undergone extensive repairs which have restored it more nearly to its original form. Between sessions of the Massachusetts Baptist Convention, delegates made a pilgrimage to the house to join in the rededication of this shrine not only of Baptists, but of all American Christians.

Rev. W. Q. Rosselle, D.D. pastor of the First Baptist Church of Malden, called attention to the outstanding events in the life of Judson. The remarkable achievements in Judson's field of Burma and the greatness of the unfinished task formed the theme of a brief address by Assistant Secretary Paul E. Alden, of the Foreign Mission Society. He gave the following impressive comparison of the standing of Baptists in Massachusetts and in Burma.

	Massachusetts	Burma
Churches.....	344	1,204
Church members.....	94,540	97,002
Baptisms last year.....	4,043	8,733

After a prayer of rededication by State Convention Secretary, Dr. Hugh A. Heath, a memorial tablet was unveiled by Evelyn Frances and Alice Caroline, daughters of Professor and Mrs. Gordon E. Gates of Judson College, Burma, the little girls wearing Burmese costumes. The tablet reads as follows:

BIRTHPLACE

REV. ADONIRAM JUDSON
AMERICA'S FIRST FOREIGN MISSIONARY
1788-1850

MALDEN, HIS BIRTHPLACE
THE OCEAN, HIS SEPULCHRE
CONVERTED BURMANS AND
THE BURMAN BIBLE, HIS MONUMENT
HIS RECORD IS ON HIGH

The major portion of this inscription is in the words of Rev. S. F. Smith, author of "America," who wrote them for the Judson tablet in the First Baptist Church, Malden, from which they are quoted.

The Judson House is now used by the Foreign Mission Society to provide two completely furnished apartments for missionaries on furlough.

Native Workers Honored in Congo

In one of the issues of the leaflet called "News from Lac Tumba", printed in Ntongo, Belgian Congo, Mrs. Hjalmar Ostrom tells of honors which came to two native workers, not long after Rev.

and Mrs. Joseph Clark each received the *Croix de Chevalier de l'Ordre Royal du Lion*. "Later in the year two more decorations were accorded Ntongo workers, this time to the most distinguished members of the native staff, Kebane Maggy Rattray and Frank Iteva Clark, as a recognition of their valuable work in connection with the Mission. Miss Rattray was bought on a slave market in lower Congo some 40 years ago. Later Mrs. Clark took her home to Scotland, where she sent her to school. She also took her to America, where Maggie had the course in the Spelman Seminary. This course finished, she returned to Congo, where

she has been a dependable and faithful worker ever since.

"Iteva, now known by his adopted name, Frank, came as a little boy to the station to work for the white man. Mr. Clark agreed to have him accompany him to Scotland. There and in Wales he spent some years in school and in industrial training. He returned to Congo and has spent his time since then in connection with the Mission. He has been a veritable tower of strength for truth and righteousness among his fellow people. He is now supervisor of the work in Ikoko. These decorations also reflect honor on Mr. and Mrs. Clark."



THE HOME LAND

Progress at the Christian Centers

BY JOHN M. HESTENES

Much can be said about the work and happenings in the many Christian centers conducted cooperatively by Home Mission Societies. In fact, each center is a thrilling story all in itself. Take for instance the Japanese Center in Seattle. Here the workers are meeting with astonishing results, especially among the young people. On Sunday evenings, while the fathers and mothers are assembled in meeting with the Japanese pastor, the young people have their own service under the leadership of an American pastor, and the interesting fact is that the young people's service far outnumbers that of the older people. The kindergarten in this institution is one of the largest we have anywhere. The daily attendance is more than 100. Throughout the Japanese community the center is held in high esteem and is privileged to minister in a hundred ways to the needs of these people. What is true of the Japanese Center is true of most of our other centers.

Not all centers are so situated that churches can be organized in the center, but all have religious services conducted on the premises, some places in several languages, and in one center there are five foreign-language groups meeting every week for religious worship. These have their membership in the nearest American church, but in a number of places we are now facing the question of organizing into a definite church group the young people from the foreign homes. Like Japanese young people in Seattle,

the young people of other foreign-language groups demand their services be conducted in English.

In one of the steel towns of the East, where several years ago it seemed we should have to abandon our work, today looms up the possibility of having to establish a second church as a direct result of the center activities. Under the leadership of a young, energetic pastor and director, this work has grown rapidly and gained the favor of the townspeople and mill officials alike. Something interesting happened here not so very long ago. The churches of this city were conducting union revival services in a large tent. The pastor of the center was asked to do his bit and bring the foreign people to the service. He passed the word among the foreign people, and they promised to attend in a mass on Sunday afternoon. When the pastor on Sunday afternoon went up on the main street in the foreign community to go with them to the service, he found the street crowded with more than one thousand people, several bands, and banners flying. Imagine his surprise. Unfortunately it was a rainy day, and the march would be about two miles. With unpaved streets, as this town enjoys, this would be a muddy experience, and he persuaded those who could not get into automobiles, to go back home. But even so, more than four hundred people and two bands showed up at the service, and twice outnumbered the American people there. It happened to be the time for the evangelist's collection, and more than \$200 was contributed by the "foreigners." It was a great service and did much to

bring the foreign-born and the Americans in this community together.

Most centers are handicapped for lack of adequate staff and quarters, and because of the shortage of denominational funds, several institutions are making efforts to secure community support both for the operating budget and for new buildings. An aggregate of \$30,000 has in this way been contributed for center support from non-Baptist sources during the last year. In one community \$35,000 has been secured for a new building, every cent of it coming from others than Baptists. Other centers are having plans for similar campaigns, and regardless of denominational shortage of funds, the center work is making steady progress.

Chapel Car "Good Will" at Cottage Grove, Oregon

We are busy with the erection of the new meeting house at Cottage Grove. The general contractor's bid was more than \$19,000. This is taking a tremendous amount of our time and energy. In January I am to hold an evangelistic meeting with the church at Prineville, and another with the church at Junction City. In February I will conduct meetings in Eugene, out in a new district which has grown up around the new railroad shops which have been recently built.

Following this meeting I will go to Brookings for meetings with that church. Then we will take the chapel over the New Natron Cutoff, a new line of railroad, for meetings in all the new towns where we will spend the summer and fall. During this trip we anticipate several new church organizations. The reason we do not make this trip now is because so much of new road lies so high up in the Cascades that it would be nearly impossible to keep our plumbing from freezing, and then too the people could not get to the services because of the deep snow. But in the spring and summer it will be an ideal place to work.

You will be pleased to know that we are having more than 100 children in our Sunday school now every Sunday. Every inch of the space in the car is taken at all our preaching services. We will have been here one year the last day of this month. During that year the Sunday school has grown from nineteen to more than 100. There have been to date fifty-nine persons taken into the membership of the church and will be at least twenty more by the time the year is out. At the same time we have led the church in the building of a beautiful and commodious meeting house. We are planning to have the church locate a pastor and let us get away early in January.

This is the fourth meeting house we have built or finished and paid for since coming to Oregon, in addition to a church we organized that has bought the Presbyterian meeting house in the town of Coquille, a county seat town.

We were never more hopeful nor more happy in the service of our King. The hardness of the job makes it the more fascinating and gives us more determination.—Rev. J. D. Chappelle in charge of Chapel Car "Good Will."

An Announcement

The Board of Managers of the American Baptist Home Mission Society announce that they have appointed by unanimous vote Rev. B. T. Livingston as Superintendent of Evangelism to succeed Dr. H. F. Stilwell, who recently retired. Mr. Livingston will be remembered as the former Secretary of the Rhode Island Baptist Convention. He will discharge all the functions of the Division of Evangelism as Dr. Stilwell has previously done. It is expected that he will assume charge of the work on January 1, 1927. The permanent office of Evangelism will be Room 1006, 23 East 26th Street, New York City. The Board bespeaks for Brother Livingston hearty cooperation and earnest prayer for this great task.—Frank A. Smith, Secretary of Missions.



PASTORS AND CHURCH LEADERS OF RHODE ISLAND WHO ASSEMBLED WITH DR. J. C. MASSEE AND DR. N. R. WOOD OF BOSTON IN THE REGIONAL CONFERENCE ON EVANGELISM HELD AT PROVIDENCE



FROM THE WORLD FIELDS



MR. GEORGE B. CRESSEY of East China wrote at the beginning of the fall term at Shanghai College: "The College has just opened with 400 students, mostly men, and there are also 250 in the High School. We have had no student trouble here at Shanghai College during the past year, and we expect none. Our people do faithful, serious work."

☆☆☆

ABOUT 50 STUDENTS of Central Philippine College, Iloilo, conduct Sunday schools in the neighboring villages, and thus minister to some 400 children and adults. The four theological students of the College are giving their week-ends to the revival of work in long neglected country parishes. One of them has three churches under his care.

☆☆☆

GENERAL MISSIONARY A. Groves Wood and Pastors Elie Marc and Job Lamour of Haiti recently collaborated in the translation of several Dominican hymns into the French language for the Haitian churches.

☆☆☆

REV. THOMAS D. LEYOA, colporteur-missionary among Spanish-speaking people in Colorado, writes: "Thanks to God because the Spanish people every day hear with more attention the gospel."

☆☆☆

THE CUBAN HOME Mission Society has opened work in Sagua, Cuba, and plans have been approved looking to the erection of a church building there, the Cuban society cooperating with the American Baptist Home Mission Society on a fifty-fifty basis.

☆☆☆

DURING THE FIRST HALF YEAR of 1926, Sooriapett, South India, had 165 baptisms. Five new churches were organized.

☆☆☆

THERE ARE STILL pioneer home mission fields to be occupied. In Colorado a survey revealed 416 communities without Sunday schools or preaching services. Nebraska reports 35 pastorless churches. In Nevada there is a town of 4,500 with an increasing population that is far underchurched and offering a splendid missionary opportunity. This is but the be-

ginning of a long list of needs on western fields on both sides of the Continental Divide.

☆☆☆

THE JAPANESE CONSUL at Seattle has expressed an interest in the work of the local Baptist Christian Center for Japanese. One phase of the work he defined in this way: "We recognize it as being done for American children of Japanese parentage."

☆☆☆

WRITING FROM MOULMEIN, BURMA, Miss Nona G. Finney says: "Our school has been slow in filling up this year. We are in our third week now and our enrolment is nearly 300. Many came in during the past week and three came just this morning. So we may have some more. One is a Kachin girl from Myitkyina who will study here this year, and next year enter the Ellen Mitchell Hospital for nurses' training. We have a Chin girl from Sandoway, several Shan children, one or two Talaings, some Mohammedans and Burmese, besides our Pwo and Sgaw Karen majority and some Chinese boys. So we are becoming quite international."

☆☆☆

WITHIN TWO MONTHS last fall, three young people's societies were organized in Rangoon, Burma, to care for the needs of English, Tamil and Telugu young people. Often the attendance at the three societies is nearly 150, and the young people themselves do practically all of the work and of the speaking connected with their organizations.

☆☆☆

NEARLY A HUNDRED people are coming daily to the Baptist hospital at Ntondo, Belgian Congo, for medical or surgical treatment. On the 8th of July the record attendance at the dispensary was broken when 427 came for aid on that one day. Some people come a nine days' journey.

☆☆☆

MISS EDITH F. WILCOX, writes from Himeji, Japan: "The assurance that many friends at home are praying for us gives us courage when disappointments come and burdens seem almost too heavy. I wish we could share with the friends who are interceding for us at home the

joy that is ours when we see the girls entrusted to us giving their hearts to Jesus Christ in complete surrender and following Him in baptism. During the last weeks of the spring term 29 of our Hinomoto School girls did this and having united with Christ in the likeness of His death, I trust are living the risen life of victory over sin with Him in their homes scattered all over West Japan."

☆☆☆

THE FIRST BAPTIST Church of Falls City, Nebr., which began its organized life with the help of the Home Mission Society in 1873, and in recent years was assisted solely by the State Convention, voted to come to self-support October 1, 1926. Under the leadership of Rev. Duncan McPherson the church entered upon the new order after a careful study of its ability and an every member canvass.

☆☆☆

THE HOME MISSION Society was represented at the Pittsburgh meeting of the World Alliance for International Friendship by Secretary C. L. White and at the annual meeting of the American Country Life Association, Washington, D. C., by Secretaries White and Frank A. Smith. At the meeting of National Agencies for Race Relations to be held at Indianapolis, March 20-31, 1927, the Society will be represented by Secretary White and George R. Hovey.

☆☆☆

REV. F. J. PETERS, who for four years has rendered valuable service as General Evangelist of the Home Mission Society in Cuba, Porto Rico and Central America, has become the American Secretary for the South American Evangelical Union. This is an undenominational English mission which has heretofore maintained a branch office in Canada. It carries on missionary operations in Argentine and Peru.

☆☆☆

THE NORWEGIAN BAPTIST Conference is made up of between 30 and 40 churches with a membership of 3,000. English is increasingly being used in the church services and almost altogether in the Sunday schools. Western Canada is one of the mission fields of the conference.

Around the Conference Table

January First is the Date

When Baptist women with their families will start on a world cruise visiting denominational mission fields day by day. This tour will start from their own firesides. Every passenger will need an imagination which will help him to see the work as outlined daily in the Log. It will require faithfulness in reading the section prepared for each day. A copy of January MISSIONS with its Tour Commentary will add very much to the profit. The side trips will prove most interesting. Full explanation given in the Log.

While the women are serving on committees—state, associational and local—thus working with the men in the promotion of the plan, it may be necessary in some churches for them to take the leadership, if there is to be participation at all. Pastorless churches may be so interested in their local problems that they may overlook the opportunity to become more familiar with the world fields of the church. If literature regarding the World Tour has failed to reach such a church, it is suggested that the women write to the State Convention office at once.

Stereopticon lectures on the countries and fields mentioned in the Log are available. Write to the nearest depository (State Convention office or Literature Bureau) for a catalog. All slides with lectures can be secured by payment of transportation charges. Order early.

The Book of Remembrance for 1927

Learn the names, locations and work of all Baptist missionaries and fields. Read a definite portion of the Scripture every day. Pray for the missionary workers whose birthdays fall on each day of the year. Information covering all these items is found in the *Book of Remembrance*. Give it to your Baptist friends as a New Year's gift—it will last throughout the entire year. Only 25c. in money but invaluable in information.

Early Morning Prayer

The volunteer superintendent of the weekly religious school at one of our Christian Centers tells this true incident:

"My volunteer kindergartner and pianist had just written, 'I cannot help you this year.' With tears rolling down my cheeks, I folded the letter, closed my eyes and said, 'Dear Lord, You know all about

it. You must provide.' I went about my work with all the burden gone.

"The following Sunday a young woman, a competent musician, just graduated from one of our Baptist colleges, asked, 'Do you know of any kind of work I can do in a Christian Center?' I said, 'A paid position?' She said, 'Oh no, just work.' I said, 'Will you help us this year?' and she said, 'Gladly.'

"God does hear and answer prayer."

(Space will be reserved each month for requests for prayer and for outstanding answers to prayer. You are invited to cooperate in making this a helpful part of this section.)

Connecticut on the Honor Roll

A letter received from E. Louise Carey, corresponding secretary of the Woman's Baptist Mission Society of Connecticut, received October 28th reported that Connecticut had attained 7 of the 10 points in the State Standard for Woman's Work, thus placing her on the Honor Roll. The items achieved are as follows:

"At least one meeting annually where denominational needs and opportunities for service and Baptist women's relation to them are seriously considered.

"A woman's state society with a planning committee composed of the president of the Woman's State Society, the secretary-director and her associate, or in case of states that have a foreign secretary and a home director the planning committee shall be composed of the president, foreign secretary and home director.

"At least two-thirds of the associations organized similar to the State Society with a planning committee composed of the president of the associational society, the secretary-director and her associate, or foreign secretary and home director.

"One-half or more of the associations attaining to Class B in the Standard of Efficiency for associations. It is desirable that one of these points be number 3.

"Every association officered with a secretary-director, or in case of non-union work a foreign secretary and a home director (responsibility of both district and state organizations).

"Presentation of world wide Baptist missionary work in all associations and state conventions.

"All communications from district officers acknowledged promptly."

South Pacific District

Even back doors have their charms these days and the chief charm of any door is due to the people who go and come through its arch. South Pacific District, far from 276 Fifth Avenue, has the advantage of being the back door through which pass our missionaries, some going filled with high hopes to distant stations and some returning weary after splendid service.

Our Missionary Vice-President, Mrs. J. L. Reith, living in Oakland, is a well-known figure at the Customs House as she meets returning missionaries, not only those of our own District, but many from other Districts. Splendid cooperation is given her in this work by the group of able women who compose the State Board of Northern California.

The records of our Medical Committee show much work done in building up the broken health of our faithful workers, though we often have to let them go before they have the opportunity of telling us their experiences.

The occasions when we can have our missionaries with us socially are red stars. For instance, in September was a notable gathering when 20 missionaries, Home and Foreign, were entertained at luncheon at Sycamore Grove by the women of the Board. It was also a farewell for Miss Ruth Ward who was returning to Japan, and for Mrs. McKenney, our District White Cross Director, who is now making her home in Hawaii. The closing words of Dr. James A. Francis made all present feel the importance and privilege of participation in a work so noble as the great missionary enterprise.

Plans for the Christmas offering have brought a remarkable piece of work by our local committee headed by Mrs. J. W. Brougher. Realizing that many Sunday schools enjoy designating their gifts, the committee have carefully prepared a list so well balanced that the work of every society is represented and that there is a special piece of Home Mission work located in each state of the District. The list appeals to every age, grading the amounts to suit every group from smallest place to largest school, and every object on the list is in the budget. This list has been welcomed and published in each state bulletin. So these tasks, ordinary of themselves, are glorified as they fit into the great pattern woven in the lofty service of the Lord.—*Anna L. Oliver, (Mrs. O. J.), President.*

Department of Missionary Education

An Announcement About Reading Credits

It has been decided to include the World Tour in the National Missionary Reading Contest with the following authorized credits.

Five points will be allowed each person who reads or hears the reading of the Log daily.

Since the January issue of MISSIONS includes not only the Log but also Elihu Norton's Commentary, those who follow both of these will be allowed ten points if read daily. For the reading of additional material in January MISSIONS, five points may be credited.

Four Practical Ways of Deepening Missionary Interest

1st. *Visualization*.—(Mencius once said: "To see once with the eye is better than to hear a hundred times.") Why not purchase a durable projector map of

the world (in colors, on cloth, at \$3.75) and place a photo of your church on the map at the proper place. Then stretch ribbons of various colors from your church building to the six centers of distinctive home missionary work and to the eleven centers of foreign missionary work. Those desiring to secure instructions for inserting electric lights in such a visualized map may secure the same by writing to this Department.

SEEING A MAP

(By Mrs. Minnie B. Wilkins)

"The map is not a map to me
But mountains, rivers, lake and sea,
People sad and people gay,
Little children at their play,
Folks with feelings like my own
And some place they call their home
Their skin may black or yellow be
But brothers and sisters are all to me
Members of God's great family."

2nd. *Information*.—(It is a familiar axiom that "knowledge is force." Kipling says:

"I keep six honest serving men—
(They taught me all I know)

Their names are 'What' and 'Why' and
'When'

And 'How' and 'Where' and 'Who'."

The Quiz Book, available for the current year, provides the six honest serving men for Baptists. Why not introduce the systematic use of the Quiz Book in your church by giving an intelligence test, based upon this store house of information? Follow the procedure of the old fashioned spelling bee, and have two captains choose sides. The Pastor, assisted by two others as a Committee of Judges presents the questions in turn to the competing teams. Those who answer correctly remain in line. The team having the largest number standing at the close is declared the winner. Then ten minutes could nicely be given to the Quiz Book, by careful prearrangement, at one prayer meeting a month.

3rd. *Dramatization*.—(It is a law of psychology that expression deepens impression.) Shakespeare said: "Suit the action to the word; the word to the ac-



MISSIONARY EDUCATION IN FRANCE. INTERIOR OF THE BAPTIST CHURCH AT NICE, FRANCE, SHOWING THE WELL ARRANGED MISSIONARY EXPOSITION, DESCRIBED IN DECEMBER ISSUE

tion." Why not use some of the ten-minute dramatizations in the booklet "Animated Baptist Budgets"? These, like the Quiz Book, are for free distribution. Ask various organizations to be prepared to present them once a month as a prelude to a regular service.

4th. *Power Through Prayer*.—(Tennyson said: "More things are wrought by prayer than this world dreams of"). Why not encourage your church to use the "Book of Remembrance." It is valuable, either for family worship or the individual's prayer life. Day by day it opens windows toward Jerusalem. Confucius once said "I live in a very small house, but the windows look out on a sky wide world." The new edition of the Book of Remembrance for 1927 is now on sale at 25 cents a copy.

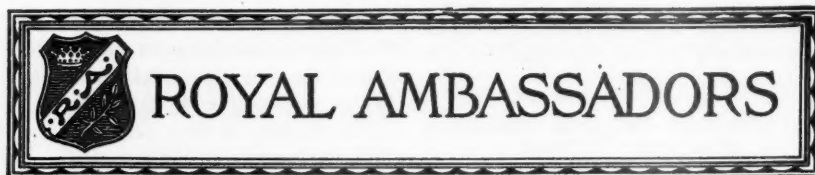
Missionary Education Institutes

Early in November the Department of Missionary Education held a series of ten institutes in Pennsylvania. On two evenings the closing address was made by Rev. J. H. Cope of Haka, Burma, speaking upon the topic "The Gospel Among the Basket Bearers" (the Chins). On the remaining evenings Miss Margarita F. Moran, Principal of the Gurley Memorial Bible Training School at Nellore, South India, was the last speaker. Miss Moran gave a vivid picture of the

hand to hand work in winning individuals to Christ in India. Both speakers were heard with the keenest of interest. At the supper hour the plans for the World Tour to be made by Baptists in January were presented by the respective Chairmen of the Associational Committees of Missionary Cooperation. Rev. F. W. Tomlinson, Secretary of Religious Education for Pennsylvania, presented at each Institute the 1927 program of the Young People's work. The total number attending the ten Institutes was 1,023, the registration for each group being as follows: Women 381, men 199, Guild 180, young people 173, Crusaders 90. The members of the team were as follows: Miss May Huston (assisted in three meetings by Mrs. Joseph Wilds), Mrs.

Leslie E. Swain, Rev. F. W. Tomlinson, Miss Mary L. Noble (assisted the first week by Mrs. H. N. Hatch) and Rev. Floyd L. Carr. The following table indicates the proportion of men's, women's, young people's and children's leaders who profited by these leadership training meetings. The average attendance was 102 persons.

Place	Wom- en	Men	Guild	Y.P.	Crus- ade	Total
Honesdale...	27	30	20	25	5	107
Edwardsville...	76	25	20	9	1	131
Wilmington, (Del.).....	32	14	21	10	7	84
Norristown...	31	21	27	14	10	103
Troy.....	13	10	9	9	7	48
Erie.....	35	19	14	45	14	127
Meadville....	36	17	20	18	14	105
New Castle...	71	22	20	8	15	136
Washington...	25	25	15	23	9	97
Harrisburg...	35	16	14	12	8	85
Totals.....	381	199	180	173	90	1,023



An Invitation to a Summer Camp

Last summer my two boys, Stanley, Eddie and I with their chums went on a fishing trip down in Maine. We packed our blankets and pup-tents in "Lizzie," took a supply of food, and started for the

woods and lakes of the Pine-tree State. We had much real fun.

On our trip we visited several fine boys' camps and saw the boys having their wonderful good times. We would stop at a lake or stream and catch a mess of trout or perch, build our campfire by the lakeside, boil our potatoes and coffee, fry our fish in bacon or butter, eat our dinner out under the big blue sky. My! how good that bacon did smell and taste!

Stanley said, "Say, Dad, let's get up a boys' camp for our Baptist boys, where we can all go for two weeks in the summer, and learn to swim and scout and fish, and study the Bible and the lives of the real men who have done big things."

"Fine, Stan. Let's plan to do it. But where shall we go?"

"Why, to Ocean Park. They have the tents and the grounds and the Big Woods, and the sea and every thing."

"That's a 'Bright Idea,' if they will let us."

So we planned our camp at Ocean Park. The people who direct Ocean Park said we could come. Mr. Hill and Mr. Carr and Mr. Lundy are planning how to build the camp so the boys can have a great time. So our dream is coming true, and we are really going to have this fine Boys' Camp.

And the best part of this letter is that a friend of yours has recommended you as one of the boys who should be invited to this camp. Isn't that Good News?

Now just suppose it were made possi-

THE PROPOSED PROGRAM OF THE R. A. CAMP FOR BOYS AT OCEAN PARK, ME., 1927.

Place	Lodge	English Hall	English Hall	Big Tent
8.10 to 8.50...	Mr. Cusworth—Boys' Life of Christ.	Mr. Seasholes—Boys' Life of Christ.	Mr. Fagerburg—Boys' Life of Christ.	A. E. Elwell—Boys' Life of Christ.
8.55 to 9.35...	Mr. Higginbottom—Baptist Heritage.	Mr. Underhill—Baptist Heritage.	Mr. Cusworth—Royal Ambassador Methods.	Mr. Carr—Royal Ambassador Methods.
9.40 to 10.05...	CHAPEL FOR EVERYBODY AT JORDAN HALL. Lead by the Faculty Members.			
10.05 to 10.45.	Mr. Carr—Hero Course.	Mr. Welch—Hero Course.	Mr. Funk—Hero Course.	Mr. Roy—Hero Course.
10.50 to 11.30.	Mr. Lundy—Athletic Course.	Mr. Pratt—Manual Course.	Mr. Shipman—Scouting. Mr. Smith—Pioneering	Mr. Philbrook—Nature: Trees, birds, flowers.
11.30 to 12 M.	RECREATION.—Band practice, free time.			
12 M.....	DINNER IN ENGLISH HALL.—Fifteen minute song period.			
12.45 to 1.30..	REST PERIOD.—Boys in tent groups with First Aid talks.			
1.30 to 2.30...	MANUAL PERIOD.—Boys helping on the hut building and other camp projects—Mr. Pratt and Faculty.			
2.30 to 4.00...	GAME PERIOD.—Teams of tennis, baseball, volley ball, under the direction of Faculty leaders.			
4.00 to 5.00...	SWIMMING PERIOD.—Older boys in the ocean. Younger boys in the swimming pool. Non-swimmers wear red hats, which are given up when the boy passes his swimming tests.			
5.00 to 5.30...	RECALL AND FREE GAME PERIOD.			
5.30 to 6.30...	SUPPER.—Followed by group games and band practice.			
7.30.....	EVENING PROGRAM.—Followed by camp fire; dramatic scene.			
9 to 9.30.....	TAPS.—And all quiet.			

ble for you to go to this camp, you would want some chum, your pal, to go with you. We want to send to you and your pal a nice little book telling all about the camp and the plans.

Talk it over with your mother and dad first. Thanking you for your help, I am your friend.—Willard L. Pratt, Boston, 25, Mass.

Note.—This camp is open not only to New England boys, but to all boys in the territory of the Northern Baptist Convention. Write Rev. Willard L. Pratt, Boston, 25, Mass., for information.

Our Pastor Tells of His Royal Ambassador Chapter

I want to tell you about the activities of the Livingston Chapter, Logansport, Indiana. This is the chapter in my own church, the first in Indiana.

The boys meet every two weeks. They state the purpose of the meeting, what it means to be a Royal Ambassador; have prayer (almost every boy prays—and there are twenty to thirty boys present every time); sing the Royal Ambassador hymn and study the life of some missionary.

We have several "hikes" and hot dog affairs during the summer. The boys enjoy this very much. We build a camp-fire, gather around its glowing pile, tell missionary stories, pray, sing hymns and have a good time. The boys put arms around each other's shoulders, keep step and march for a mile down the road, ten abreast, singing "Onward Christian Soldiers" and "We've a Story to Tell to the Nations." When we parted for the night after a recent meeting, one of the boys said "Gee, I'm glad I'm a Royal Ambassador."

Last Sunday we dedicated a large Christian flag. The boys came on the pulpit platform. The Pastor explained the meaning of the flag, applied the lesson to the Royal Ambassadors. One of the boys then made a fine speech of acceptance. The Men's Class had collected most of the \$18.00 for the flag and presented it to the boys. The service made a deep impression on the congregation.

Anything I can do to further the cause, command me. Sincerely.—W. A. Steinkraus, Pastor of First Baptist Church, Logansport, Ind.

Note.—The story of the creation of the Christian flag and the symbolism of the design and colors is admirably told in Diffendorfer's book "Missionary Education in Home and School" p. 184-189.

R. A. Chapter in Burma

Our leaders will be interested to know that a new chapter of the Royal Ambassadors

has been organized in Bassein, Burma, with a fine group of Bassein lads. Miss Clara B. Tingley was responsible for the organization.

In Miss Tingley's letter she reports: "The boys have had two very interesting meetings. One on Abbott's Work as given in Self-Support in Bassein; and one on Ko Tha Byu. A newspaper has been planned for the next meeting, each one

having a part in it. It will probably be called "The Royal Embassy." Three of the boys have already read missionary books and told the stories to junior boys. They are an earnest group, and it is a joy to work with them. Two of them have prepared a fine map of Burma, showing all the main stations."

We hope to have a picture of this group before long.

WORLD WIDE GUILD

"Somebody caught a vision clear,
Of Christ's Kingdom far and near;
Somebody saw the Cross of Christ
And the blood He sacrificed;
Was that somebody you?
Was that somebody you?"

I am sure that "Somebody" will be you if you will join our World Tour with all your Baptist relatives this month of January. "Every Guild Girl on the Passenger List" is our slogan. If you haven't all your equipment and luggage for the Trip send directly to the Literature Department, 276 Fifth Avenue, New York, or to Boston, Chicago or Los Angeles Bureaus as is most convenient.

Miss Davidson gives some good suggestions in her message in this issue. Remember her as she starts the first of January for a really, truly World Tour to be away five months. She will write to us while she is gone, and think of the things she will have to tell us on her return! She has won the hearts of girls everywhere she has been this fall.

There is so little space this month and so many snappy news items from different states that I am signing-off with a hearty wish for a New Year filled with the

joy of loving, devoted service for our Master.

*Faithfully Yours,
Alma J. Noble*

Two Pictures with a Story

The first is the Chapter at Sacramento, California, with the lovely mother of our Helen Hobart, who is their counsellor, standing at the left of Helen Hiller, the President, who proudly holds the candelabra they have won for the second year. This was presented at the Mills College Conference in June. They use it for their candle-lighting services, and at their social functions. Helen Hobart is still a Guild member at heart, and meets with them when she is at home on vacation.

The other picture is of a group of Japanese children and in order to find out who they are read the following message.

Results of W. W. G. House Party

The C. T. N. or Carry the News Chapter of Pomona, California, has not yet



W. W. G. CHAPTER AT SACRAMENTO, CALIFORNIA



JAPANESE CHILDREN AT POMONA,
CALIFORNIA

reached its second anniversary but we have an enrolment of 18 very enthusiastic members and our chapter is constantly growing in numbers. Our Guild has just completed a most interesting and enjoyable experiment with a Vacation Bible School, formed of Japanese children from four to fifteen years. When the school was first announced very few Japanese children responded, but the school grew in numbers and likewise in interest and enthusiasm, and when the two weeks were over it was at the children's own request that the classes were continued for another two weeks. Twenty-five Japanese children were enrolled. We divided them into three classes according to age, and in addition to the Bible verses and stories taught them each class had some handwork provided each day, from the little tots with their pictures and crayons to the older boys and girls with their wood-work and sewing. On the closing night an entertainment was given for the parents at which the work of the pupils was displayed and refreshments were served.

It was at the W. W. G. House Party at the Pacific Palisades, which 8 of our girls and Mrs. L. W. Baker, our counsellor, attended, that we first conceived the idea of the Bible School. There, under the leadership of our dear "Mother" Willett and that wonderful faculty it was impossible not to receive some inspiration, some desire to do something really worth while.

It was there also that we decided to adopt a girl in Nellore, India, and pay for her schooling during the coming year. Mrs. Stenger, a missionary recently re-

turned from India, was a member of the Palisades faculty and we were so interested in the experiences she related, and especially in her descriptions of the hard life of the girls in that country, that we asked her to hold a special meeting with our girls at the camp, and there planned to send the money to care for a girl for one year. We have been raising money for that purpose and through various methods the amount required has been completed.

Each girl in our Guild has a prayer-partner to whom she writes, but our chapter as a whole has chosen Mr. and Mrs. Marshal Green, who went from our church to Rangoon, Burma, about five years ago, as our Guild prayer-partners. We did this because we felt that by having chapter partners we can really do something for them and provide them with some of the things they may need for their work and personal use. A recent meeting was devoted to the making and selecting of things to go in a Christmas box to be sent to them.—*Odetta Gover*.

From Valley, Nebraska

Dear Miss Noble: In the September issue of the *MISSIONS* Magazine I noticed reports from various W. W. G.'s and decided to tell you what we were doing here in Valley, Nebraska.

We have a membership of 45 with an average attendance of 35. We have a program from our study books once a month in the evenings at church, and have White Cross meetings in the afternoons at some home. We always have refreshments in order to get together and get acquainted with one another. Last week we gave the pageant "Garments of Glory" and it was a great success. The tableaux were beautiful, the only light used was a lighted cross directly back of those in it. It was very impressive and all of the lighting was beautiful.

We have an annual W. W. G. picnic every summer. Then we give a "shower"

for every girl in our W. W. G. who gets married, and we have had a large number of them in the last two years. At present we are planning a "wishing well" shower for our bride-to-be with the "Old Oaken Bucket" and all the trimmings.

We are now working on our foreign Christmas box. We have such good times filling our missionary boxes and we have sent a good many, too. We are going to Leshara, Neb., next week and organize a W. W. G. there. We are going to have initiation for them, too. We sent six delegates to the summer assembly at Grand Island and I wish you could have heard their interesting reports when they arrived home. They brought home new songs and yells, and were so full of enthusiasm for our Guild work that we all caught it from them.

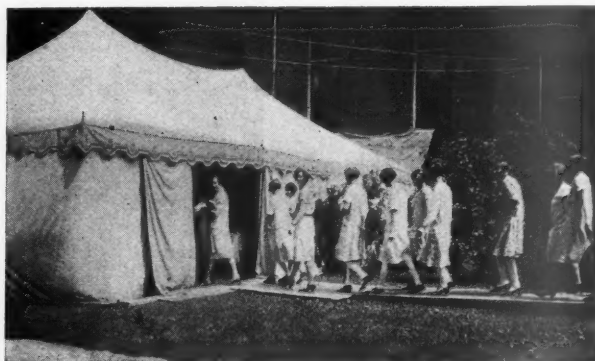
The most important part of my letter is coming. Two of our loyal Guild girls are leaving for our Baptist school at Grand Island this fall to prepare themselves for definite Christian work. Are we proud of them? Well, I guess we are, and hope to have more going in the future, even if we do have to lose our loyal workers. I must add that our new study books look so interesting and we are anxious to get our programs for an early start.

So much for Valley W. W. G. We are Worth While Girls of the World Wide Guild Working With God for the Whole World's Good.—*Mrs. George Wickland*, President.

Good for Fremont, Nebraska!

Hello, Everybody! The Fremont Guild of the First Baptist Church of Fremont, Neb., send their heartiest greetings to every Guild girl. We have just completed a very successful year in our Guild work, and so would like to tell you a few of the tasks which we have accomplished.

We subscribed a large amount to missions and our church expense budget,



OUTSIDE THE DINING TENT AT KEUKA PARK

answered the call from the "Collins Memorial Building" at Grand Island, Neb., paid a subscription to our own Church Building Fund, sent a gift to the "Birthday Fund," and sent money to the "Lone Star Fund." In fact, we have answered every call issued to our Guild.

At the Thanksgiving and Christmas season we filled several baskets with food and toys for needy families. We purchased a quart of milk daily for an unfortunate family, thereby fulfilling the words of Christ when He said, "Bear Ye the infirmities of the weak."

We have given several missionary plays, including our Guild play "Jelizabetha." Our Guild has sent three missionary boxes this past year. We qualified in the theme contest and reading contest, winning our fourth picture. We won the "Flag" given by the State of Nebraska as a reward in the Standard Contest, for the third time in succession and it is ours to keep. We had an average of 204 points per member. Our Guild is giving the "Loving Cup" that will take the place of the "Flag" so long sought for. Which Guild in Nebraska will win the "Loving Cup?"

We are going into our new year with a full determination to do more for our Church, more for our Master, and to make our Guild a bigger success than ever before.

Miss Davidson Speaking

Dear Guild Girls: My first month with you has been such a happy one. Don't you love State Rallies? Then you can envy me because I have just been at three of them.

"What ought to be done, can be done" was the motto at the Illinois State Rally at Peoria, and those Illinois girls proved to us what "worth while" girls can do. The banquet by candle light was a real inspiration. The long tables decorated in blue, with tall candelabra filled with blue candles, the blue ships for favors, and the eager faces and peppy songs of 150 girls, launched the Illinois Guild ship for this year. At the speakers' table was the candelabra which is so much sought by the girls—the award to the chapter having the highest number of points in the State Point Standard. This year it went to the college girls' chapter at Urbana. Don't forget your girls who are away at college. Write to them, send them copies of your program and invitations. They will be interested. If there are college girls in your city, invite them to a Guild tea or program meeting and invite them to join your Chapter. The Guild girls who were deaconesses as-



THE CAROL JAMISON CHAPTER OF THE WORLD WIDE GUILD
AT CORONA, CALIFORNIA

sisted in the communion service following the consecration service. They are truly worth while girls.

The New Jersey girls have ideas. Clever ideas! Such splendid programs as they have for their year's work. A round program, the cover of tan with a big camel on it, and each page inside full of their plans for the year, received the prize. Another program inserted the pencil sketch of the prayer-partner of each girl, and still another had a snapshot of the chapter prayer-partner. There were so many clever programs presented that it was very difficult to choose the best.

The Rally opened with a recognition service for new chapters organized during the year, in which a representative from each new chapter was welcomed into the state, given a white rose, and then had her candle lighted by the state secretary. As the girls sang "Follow the Gleam" they went back to their chapters carrying the light to them.

One New Jersey chapter has a new way of using the Guild pages in *MISSIONS*. They cut out the W. W. G. pages and place them in a special blue folder, like a note book. Then these folders are passed around to all of the members of the chapter as a part of the Reading Contest. The New Jersey Point Standard also gives credit for reading the Guild Department in *MISSIONS*. Why not try this way of getting all your members to read about our Guild? Make it part of your library.

New Jersey's Christmas Tree for Porto Rico was a great success. Their secretary, Miss Buchanan, had a large Christmas tree poster whose branches were to be hung with gifts for their missionary in Porto Rico, and when she asked for gifts the tree was full in a few minutes. Some chapters are still wishing they

could have had a share in placing gifts on the tree.

It was such fun to "Sing along at work or while at play" with the girls of Eastern New York at their State Rally, and with Theda Geschwind to lead them, how they did "sing along." And with it all was their spirit of consecration to "Living for Jesus a life that is true." Their beloved Dr. Otto from Keuka was there too and brought them a "challenge" to serve the Master. The play "The Two Masters," given the first night, made us feel how very worth while it is to serve our Master. New York girls are making cunning black oilcloth cats, rag dolls, and children's dresses, all of them for White Cross work.

While our Baptist Family is taking a tour of the world this month, wouldn't you like to take a World Tour of our World Wide Guild chapters at your meeting? Perhaps you would like to have it at a banquet, or your regular program meeting. Be sure to invite *all* the girls of the church to this meeting. For your poster use a large ship (see recent copies of the *Ladies Home Journal*). As a special invitation, cut out a suitcase or trunk from brown paper and write your invitation on it.

The following is a list of some foreign chapters and the material suggested for your program. The reference to *MISSIONS* are all in the Guild Department:

Cuba—*MISSIONS*, February, 1926
Porto Rico—*MISSIONS*, April, 1926
Philippine Islands—*Our Work in the Orient*, 1925-26, p. 160; *MISSIONS*, November, 1925 and September, 1926
Australia—*MISSIONS*, October, 1925
Czechoslovakia—*MISSIONS*, February, 1926
Nowgong, Assam—*Our Work in the Orient*, 1925-26, p. 289
Bassein, Burma—*Our Work in the Orient*, 1925-26, pp. 43-44; *MISSIONS*, January, 1926
Moulmein, Burma—*Our Work in the Orient*, p. 54; *MISSIONS*, July, 1926
Nellore, India—*MISSIONS*, July, 1925
Ningpo, China—pp. 33-34, *Baptist Family in Foreign Mission Fields*
Swatow, China—*Our Work in the Orient* 125

Your program will be more effective if the girls representing the various foreign chapters dress in costume and give their part in the form of a monolog. The Stereopticon "Special Interests of the World Wide Guild" would also be of value in such a program. Let's try to work out our own program and make it a real W. W. G. celebration. I hope you will enjoy the visit with the W. W. G.'s of the world. With love,

Mildred Davidson

Point Standard for Indiana World Wide Guild

HONOR chapter, 90-100 points; STAR chapter, 75-90 points.

1. **Organization**—(a) A list of all girls in your church eligible to your chapter, 1; (b) A personal invitation given to each of the above to join you, 3.
2. **Devotional**—(a) Daily Bible Reading and Prayer by 50 per cent or more of members, 5; (b) Unbroken chain of prayer at three or more meetings, 3.
3. **Stewardship** (Count only (a) or (b); not both)—(a) Fifty per cent of members contributing to Golden Anniversary through W. W. G., 3; (b) One hundred per cent of members contributing to Golden Anniversary through W. W. G., 7; (c) Twenty-five per cent of members tithing, 5.
4. **Church Loyalty**—(a) Fifty per cent of your members doing some kind of church work outside of chapter, 5.
5. **Community Service**—(a) At least one service held by your Guild in hospital, mission, etc., or Americanization work done by chapter, 4; (b) Distribution of Thanksgiving, or other timely aid, to unfortunates in your community, 2; (c) One or more members helping in some Daily Vacation Bible School; or in some school of Week-Day Religious Instruction, 3.
6. **Missionary Education**—(a) At least eight missionary meetings held by your Guild, or at least 75 per cent of your members being present. These may take the form of programs, pageant, debate, study class, public or informal address, etc. But the theme must be missions in order to count. A W. W. G. Rally may count as a meeting, 10; (b) Assisting in White Cross either by sending a box to a missionary, or giving money, or sewing at three or more meetings on White Cross Work, 5; (c) Having at least one mission study class each year, 3.
7. **Evangelism**—(a) Definite effort on the part of your members to lead at least one person to Christ. A list of unconverted to be especially prayed for by your girls is suggested as a beginning, 10.
8. **Miscellaneous**—(a) Annual report of chapter sent in by April 15, 1927, 3; (b) One or more "open" or public meetings in charge of W. W. G., 3.
9. **Educational** (Count only (a) or (b); not both)—(a) Seventy-five per cent of members reading at least one book in Reading Contest, 2; (b) Winning of National prize (picture) in Reading Contest, 12; (c) One or more members entering in Theme Contest, 5.
10. **Denominational**—(a) One or more members registered for entire W. W. G. class at Summer Assembly, 4; (b) Guild represented at some general W. W. G. gathering (State or Association), 2; (c) For visiting or entertaining some other W. W. G., 2; (d) Fifty per cent of members reading W. W. G. pages in state paper or Missions, 4.

Minnesota's Standard is almost like this.

A Letter from a Dear Old Lady

I must share with you part of a letter I received from Mrs. D. D. Owen, Oxford, N. Y. She is 83 years old, but young in spirit, and you will appreciate her gift and letter as greatly as do I.

"My dear Miss Noble.—Enclosed please find a check for \$12.45 which I wish to contribute as a special gift to the offering of the W. W. G. to the Fiftieth Anniversary of the W. A. B. H. M. S. I am, in a way, a "shut-in," unable to keep in

touch with local organization but heart and soul deeply interested in missionary work, following all societies with love. I am much interested in the "Tree with the golden leaves," and my little gift for the W. W. G. may be placed where you judge most needed. It was my privilege to assist in the church of which my husband was pastor in organizing a mission circle in 1871, soon after the call was sent out, and when reported to Headquarters we were informed we were the first circle to report. That letter is treasured to this day. I am now in my 83rd year. May every blessing attend you."

Rhode Island House Party

The week-end of September 17-19 witnessed the annual Rhode Island World Wide Guild house party at The Wigwam, Pleasant View, Westerly, and was one of the most successful ever held by any state. The 140 guests registered included representatives from 26 Guilds, our own Alma Mater, Miss Mary L. Howard of the Board of Woman's Home Mission Society, Mrs. George W. Doane, of the Board of the Woman's Foreign Mission Society, Mrs. Leslie E. Swain, President of Rhode Island Baptist Mission Society, Miss Jennie Reilly, on furlough from India, Miss Mildred Kaminski, Christian Americanization Secretary of the Atlantic District, Miss Ruth Rundell, First Italian Baptist Church, Providence, Miss Ruth Howard, Federal Hill Italian Christian Center, Providence, and W. W. G. Secretaries, Miss Edith Wing of Connecticut, Miss Edith Holmes of Eastern Massachusetts, and Miss Sallie Coy of Rhode Island.

The program included two banquets, dramatic sketches, pageants, demonstrations of program methods, missionary addresses, group conferences, several devotional services, and closed with the church service on Sunday morning, which was in charge of Miss Alma J. Noble. The poster contest was won by the Phenix Guild, song contest by the Pawtucket Guilds, and the story telling contest by the Westerly Calvary Guild.

G. A. Money!

If possible send your Golden Anniversary money to your State G. A. Finance Chairman by February 1.

Guild Girls on the Air

The Guild girls are certainly anticipating the World Tour with the rest of the Baptist Family, and a special program is prepared for the Guilds which may be at the same time adapted to B. Y. P. U. or C. E. Send at once for the program to

276 Fifth Avenue, New York City, or 218 Lancaster Avenue, Buffalo, N. Y.

Another G. A. Program for the Guilds

We are indebted to Mrs. Frederick Osgood for a charming group of letters which you Guild girls may use for the promotion of your G. A. activities. It is called "Letters from a Guild Girl at Phoenix, Arizona," 5c. Send at once to Miss Miriam Davis, 276 Fifth Avenue, or 218 Lancaster Avenue, Buffalo, N. Y.

A Guild Legacy

To our knowledge the Senior Guild of the Delaware Avenue Church, Buffalo, N. Y., is the first to have the distinction of being remembered in a will.

The amount of this legacy in dollars is by no means to be despised, but of far greater value is the fact that a Guild girl, who was president of her chapter in its early beginnings, had so caught the spirit and the purpose and the vision of the Guild that she chose to share her possessions with the Guild and her Sunday school class. Is it not a great testimony to the Worth While Work of our Guild? The following account is taken from that clever little paper from which we have quoted before, *The Guild Mirror*, published by the Delaware Avenue Senior Guild.

"Only the older members of the Guild will remember Ethel Knisely, who was so interested and active in the organization about ten years ago and was its president and served faithfully and well, until ill health compelled her to resign.

Before her death, some two years later, and according to the will of her mother, which was recently made public, Ethel requested that the Guild and the Loyalty Class of the Sunday school of which she was a member be made beneficiaries of the Knisely estate. In other words, Mrs. Knisely in carrying out her daughter's wishes, bequeathed her property, both real and personal, to Mr. J. F. McRonald in trust, for the benefit of the Guild and the Loyalty Class, to be expended by him for charitable, benevolent, and religious purposes under the direction of these two organizations, each to have the direction as to the expenditure of principal and interest, and to share alike.

We are grateful for this splendid gift, but as we accept our part of this trust let us not forget the Master's words, "Unto whomsoever much is given, of him shall much be required and to whom men have committed much, of him they will ask the more."

The tentative figure of the estate is between five and six thousand dollars.



East and West

As you read these pages the two C. W. C. Secretaries will be speeding in opposite directions, Miss Davidson going East for a five months' trip to the Orient, where she will be on the lookout every day for sights and sounds, and shall I say smells, that will interest Crusaders; and I for a two months' sojourn along the Pacific coast, visiting my loyal friends out in the West whom I have never been privileged to see. We shall both count on the boys and girls to get a good supply of the "vim and vigor" that our Crusader program on the Indians suggests, so that this winter, because of their service and gifts there shall be a larger "fellowship of love" throughout the whole wide earth. We depend on the Leaders also to carry on faithfully. The Headquarters office will be at your service as usual, so do not hesitate to call for help. We want above everything to remember that "Though sundered far, by faith we meet around one common mercy seat."

Backers

During the Fall months a good many Missionary Education Institutes and Conferences were held for the purpose of presenting the new materials for the winter's study and plans and methods for using them. Through these Institutes and through correspondence one very persistent note has been struck, not by the group Leader or Secretary but by the C. W. C. constituency in the local churches. That is, can you find a way to make the Woman's Society in each church responsible for the C. W. C. leadership? If a leader moves away, marries, or is ill, the meetings are discontinued, and eventually entirely disbanded. If the Woman's Society were responsible a temporary leader would be appointed, the meetings continued, the interest of the children uninterrupted, and quite likely the temporary leader would desire to keep the work permanently. Another advantage of such an arrangement is that the C. W. C. Committee would report at the regular business meeting of the Woman's Society and thus establish an interest in the children's work and a familiarity with it which would be beneficial to the children as well as the women.

Some of the needs of a local group have been supplied at the mere mention of them, such as books to read, or cash to buy them, a sand table, saws for the boys' craft work, etc.

Another backer is the Missionary Committee of the church. Many churches are now so well organized in missionary work that there is a church committee to which is relegated the responsibility for the leadership of the three groups of the C. W. C. and the financial support of them. Since the gifts of the C. W. C. are sent through the church treasurer undesignated, and apply on the missionary quota of the church, the necessary study material and equipment should be supplied without question by the church. The better the training and preparation which we give the children this year, the less shall we have to pay in dollars and arousments on them as new next year.

A Letter from Miss Davidson

Dear Crusaders: I am so sorry that I have not had time to visit any of your Crusade companies this month, but I have met some of your leaders and have seen some of your 50th Anniversary Birthday trees. How proud I was to see



IONA OLIVER, AGE 11
Winner of Book Review Contest. See October Missions, page 357

how many gold leaves your posters have on them.

There is a new Crusade company at Raymond Institute in Chicago, where some of our boys and girls from other lands are learning about Jesus, and they have a tree just like yours. Those boys and girls know that they just couldn't get along without our missionaries at Raymond, and are trying to get as many leaves on their tree as possible so they can share their happiness and good times with other boys and girls.

Have you ever entertained the Heralds in your church? One Crusade company in Illinois told me that once a year they entertain the Heralds of their church. The C. W. C. place their chairs in a circle and then they sit down with an empty chair between every Crusader. When the Heralds come in they take the empty chairs so that every Crusader has a Herald "pal" or "chum," and then they have their program together. Wouldn't you like to have a Herald "chum" too? Another Illinois company has a special flower committee and when they have flowers in their gardens at home they take them to the sick folks in the church, or to the pastor for the pulpit. Isn't that a lovely way of sharing with others?

Isn't it fun to help our Big Sisters, the Guild girls? Two Crusaders from Greenwich took part in a play that the Guild girls gave at the W. W. G. rally at Albany, New York, and they told how the boys and girls can help the people in India. The Guild girls were quite proud of the way the Crusaders took part in the play.

I am going to see some of you very soon and then I am going to be so happy to talk with you and be a Crusader too. Your big sister,

Mildred Davidson

The End or the Beginning

For four months we have been concentrating on the work of the Baptist Home Mission Societies in our land. We have seen the map of the U. S. blossom out in autumn leaves, Indian trails, chapel cars, autos and colporter's Fords, and the colonies of the Spanish speaking and migrant peoples. Possibly the last group studied is the most appealing to the average boy and girl who thinks of home in the terms of happiness, fellowship, permanency and sanctity. How unbelievable to the boy who is pursued by the question each morning, "Have you brushed your teeth, John," is the story of the beautiful Miss Missionary who, having put some little migrant children

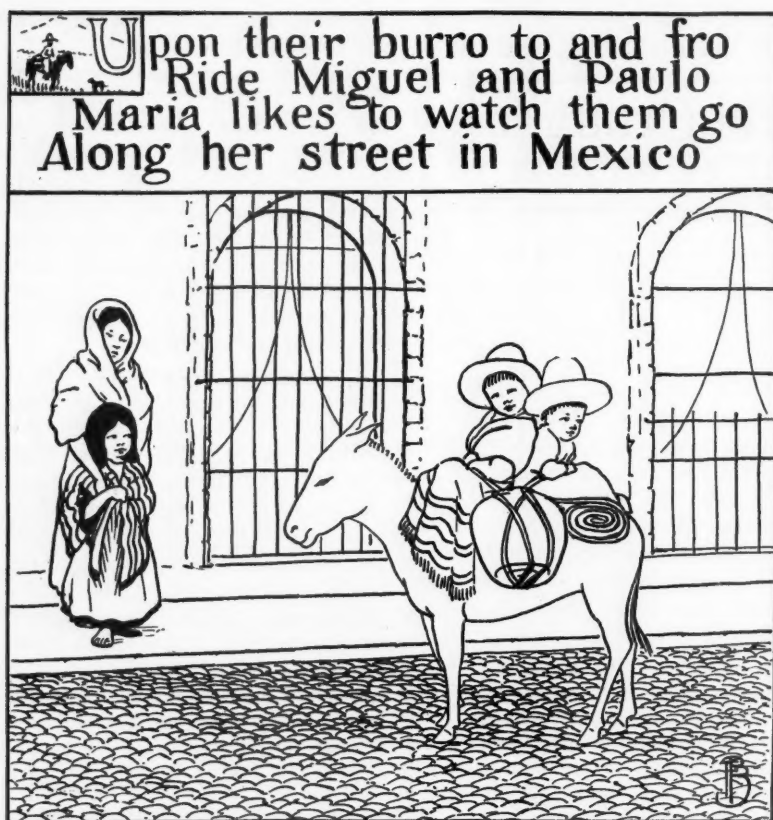


Illustration by Bertha Forbes Bennett

MISSIONS welcomes into the coloring contest any boy or girl in a Baptist Sunday school or in the C. W. C. Two prizes are offered—one for the best picture done by the boy or girl ten years of age and under, and the other for the best picture by the boy or girl from eleven to fifteen. The next best pictures will receive Honorable Mention. Send to MISSIONS, 276 Fifth Ave., New York.

Write Name, Address and Age Here:

(Pictures must reach us by January 20)

November Prize Winners

Lucile Eckman, age 7, of Corvallis, Oregon, wins first group prize for the November picture, and Everett Blake, age 13, of Hammonton, N. J., is the prize winner in the second group. On the Honorable Mention List are: Howard Wolf, Mayfield, N. Y.; Margaret Hook, Denver, Colo.; Mildred Nicholson, Clarksburg, W. Va.; Clarence Cassidy, Brooklyn, N. Y.; Sidney Hoffman, Fremont, Ill.; Olive Spencer, Lewiston, Maine; Delores Lambert, Tyston, Ind.; and Winifred Nelson, New Market, N. J.

through the tooth brushing drill, turned to find the tooth paste eaten up. She bespeaks the real pleasure of her children in this drill in the following lines:

"I brush my teeth so clean and fine,
I brush them fine and dandy;
I love to brush them every day
'Cause tooth-paste tastes like candy."

The Kodiak Orphanage is more than a name to us now and Miss Fraser and Miss

McCrary are friends of ours because they are friends of the otherwise homeless children in the Orphanage. The new dormitory for the boys is to be the Fiftieth Birthday gift of the C. W. C. to the Woman's American Baptist Home Missionary Society. The Tree Posters with their golden leaves have challenged us to work and save and share, and we have glowed with the feeling of partnership in the fine work of the missionaries. This active participation in the Home Missionary work through the golden leaves has come to an end. January first closes that happy activity, but begins the realization of the hopes of the months since the fire swept away the Kodiak buildings. When the sound of the hammer is heard in that land and the dormitory is ready to house the children, we shall be as happy as the orphans themselves in knowing that for many boys and girls life is really beginning in a Christian home with a chance to really know Jesus as a personal friend and saviour.

Our New Container

A BASKET FULL OF LOVE

A basket can be placed full to running over and that is what must happen from January 1st to April 15th in the C. W. C. Having had so much joy and blessing in putting the golden leaves on the Tree for the Fiftieth Birthday gifts, we now start out with a basket on our arm to fill it full of love and happiness and dimes for all those seven National Societies that we have been learning about. The basket container holds seven dimes which will go to our whole denominational task. If any Company or Band has not received their baskets by January 15th write immediately to your State Secre-



CRUSADERS AT CROW INDIAN RANCH, WITH MRS. PETZOLDT IN REAR

tary telling her how many you need. Then pack them full and follow the instructions of previous years of sending the money through the local Church Treasurer and notifying the State Secretary of the amount of money sent. Our slogan is

Who Belongs to the C. W. C.?

(Contributed by a Crusader)

Who belongs to the C. W. C.?

The little French peasant

Whose face is so pleasant;

She belongs to the C. W. C.

Who belongs to the C. W. C.?

The boy from Italy

Who lives across the sea;

He belongs to the C. W. C.

Who belongs to the C. W. C.?

The copper Indian girl

With hair that will not curl;

She belongs to the C. W. C.

Who belongs to the C. W. C.?

The children of Old Glory

Who love to tell the story;

They belong to the C. W. C.

Who belongs to the C. W. C.?

The children of the Lord

Who lay aside the sword

And bring the Word of Peace.

—H. A. M.

Mary L. Noble.

218 Lancaster Ave., Buffalo, N. Y.

A Letter from Miss Mary Jones

Dear C. W. C. Friends: Did you ever have any little playmates, who were not American? If you have, then you already know very clearly some things about other countries' children. Even if their clothes are different, their feelings are very like yours.

I wish you could accept my invitation for you to come over and play with some of our girls and boys a few days. You might not enjoy shuttle-cock as much as they do and jack-stones might seem a bit slow. You would have to dress more warmly than many of you do, too, since in very few homes and in none of our schools do we have fires in the winter in this part of China. The air is quite damp here so one feels quite cold, sometimes when it is not freezing weather.

Some people in America have told me they thought Chinese children were sewn up in warm clothes and kept them on all winter, but that is not true. They do not here have just the sort of woolen clothes and sweaters that you do, but they make

them very warm by putting lots of cotton between two layers of thin cloth. So the little folks do look about as wide as they are tall, for their winter clothes are thick like your nice winter bed puff.

There are several private schools and some Government schools for boys and girls here besides our mission schools. Here the schools for boys are always separate from the girls' schools and more largely attended. But there are not nearly enough schools even so, as there are thousands of children in this one city who cannot go because there isn't room.

If you do come to see us sometime, be sure to practice using chopsticks beforehand, as I don't want you to be hungry when we go to visit our little Chinese


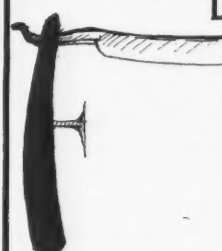
friends and you might feel ashamed to eat everything with a spoon.

It will be Chinese New Year soon after you get this letter, for this year that comes on February 13, so if you are planning to visit us this year, please hurry up and get here for a part of the holiday fun the Chinese girls and boys have then. If a child is not from a very poor family, it has new clothes, presents from uncles, aunts and grandparents, lots of good eats, plenty of fire-crackers—and nobody ever scolds anyone or does anything to make any child unhappy on that day, so after all it is rather fun, I imagine, being a Chinese child on their New Year's Day. Wishing you a Happy New Year, your friend in China.—Mary J. Jones.

MISSIONS' PUZZLE PAGE

<p>1</p> <p>Rearrange letters in</p> <p>Be Calm L.P.</p>	<p>2</p> 	<p>3</p> <p>Combine an insect (1 letter) a pain a verb (1 letter) to form a bread maker</p>
--	---	---

NAMES OF MISSIONARIES.

	<p>4</p> <p>6 Letter Name</p> <p>1/2 found in Yarrow</p> <p>1/2 found in Harmony</p> <p>1/2 found in Risible</p> <p>Complete Name in 2 sections may be found in Characteristic</p>	<p>5</p> 
---	--	--

ORIGINATED AND DRAWN BY BERTHA FORBES BENNETT

SERIES FOR 1927. No. 1

Each of the above puzzles indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1927, January to December.

First Prize—One worth while book (our choice) for correct answers to the 66 puzzles in the eleven issues of 1927.

Second Prize—A subscription to MISSIONS for correct answers to four puzzles in each issue. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

Answers reaching us later than January 20th will not receive credit.

Answers to December Puzzles

- | | | |
|-------------------|-------------------|------------------|
| 1. A. M. Boggs | 3. Grace A. Maine | 5. E. H. Clayton |
| 2. Dr. J. H. Cook | 4. Sarah Genru | 6. H. C. Gibbens |

THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLE SUTTON AITCHISON
5524 Kimbark Avenue, Chicago, Ill.

"New Lamps for Old" in our Baptist Forward Movement

"New lamps are we,
To shine where He shall say;
And lamps are not for sunny rooms,
Nor for the light of day;
But for dark places of the earth,
Where shame and wrong and crime have
birth;
And for the murky twilight gray,
Where wandering sheep have gone astray;
And where the lamp of faith grows dim,
And souls are groping after Him.
And as sometimes a flame we see,
Clear shining through the night
So dark we cannot see the lamp—
But only see the light—
So may we shine, His love the flame,
That men may glorify His Name."

A very bugle call for a forward movement was the annual meeting of the Board of Missionary Cooperation as reported in November MISSIONS under the caption, "Northern Baptists Facing a New Day." Have you read it? If not, find a copy and catch the keynote: "a new note of optimism," "a new determination," "a new program of missionary advance," "The New Day for Northern Baptists." Is your missionary society girding itself to begin the advance toward this "New Day?" It will require much prayer, determination and intensive effort. No somnolent organization content to duplicate the previous year will find itself even in the rear of the movement which has surely begun in our wave of evangelism. Here are a few suggestions that may help to wake your members up to strenuous endeavor:

NEW CONSERVATION, ECONOMY AND EXPANSION

Do you take MISSIONS? Do you preserve your copies from month to month as a reservoir of program material in every line of missionary endeavor, or do they go to waste as dust-gatherers on the reading table and eventually add their mite to the pittance of the "ol' rags, ol' bottles, ol' papers" scavenger? When you want something fresh, down to date and delightfully picturized to dress up your heavy material, do you cast your eye down the table of contents of recent copies of the magazine? When you want a new program pattern, a ready-to-use

program or a whole series of programs for a newly appointed committee chairman wandering wildly around in the dark, do you turn to your file of MISSIONS and run through past issues of the Open Forum of Methods, or do you throw yourself without money and without price on the mercy of the Forum Conductor—a busy home-body *sans* office, *sans* salary, *sans* even an envelope or postage stamp furnished for Forum use, and beg her to supply your need, when she has been crowding her page to overflowing with the very sort of thing for which you are asking? (Drawn from life and multi-manifolded.) Do you diligently seek renewals and new subscriptions at the hands of a committee of your "peppiest" women, well supplied with graphic and dramatic devices especially prepared to exploit the strong point of the magazine? *Hark ye! To give you a new start, the Forum Conductor will mail three strong outlines of programs for exploiting MISSIONS, to any inquirer sending a stamped and addressed envelope and some program suggestions or plan of her own that may be used, if suitable, in future issues of The Open Forum. It must be an exchange. Don't expect something for nothing. Grist for the Forum mill runs very low, with many receiving and few making any return.*

Do you make sure that your subscription list will be a perennial blossom by seeing to it that your subscribers read MISSIONS? In addition to constant use of poems, pictures, articles, etc., from the magazine, plainly labeled, in your regular meetings, did you ever try having a mission circle reporter, scout, lookout or news-gatherer who will give, in from three to five minutes, some dominant material from the latest copy of MISSIONS at each meeting; or, better still, have a committee or a succession of such reporters, so that the task of finding and reporting the material will devolve upon a different person each time? This, alone, has kept many a subscription list going by bringing MISSIONS constantly into prominence as a paramount missionary magazine.

Did you ever make a roll call, "Items from the last copy of MISSIONS"? Did you ever have a round table: "What I enjoyed most in the January copy of MISSIONS?" Did you ever have a "Research Party" or a "Find-the-Facts Meeting" to which each subscriber brings her copy of current MISSIONS and also the one for the previous month (to loan to those who are not subscribers) and with pencil, paper and a list of quiz questions, traces down answers in a given time, two lists of different questions being required in case two issues of the periodical must be used? A subscription to MISSIONS or a copy of The Book of Remembrance might be given to the most successful detective.

Wake up, folks! You won't get into Our New Forward Movement unless you quicken your pace.



A SCENE FROM THE PAGEANT, "OVERHEARD IN JAPAN"

SOME NEW PROGRAM LITERATURE

Friends from Far Away Lands (10 cents): A series of eleven attractive narrative sketches by well-known workers on various foreign fields—Marie Dowling, Dr. Martha Gifford, etc., which may be given (not read, if possible to avoid it) by as many impersonators without ensemble practice. Interspersed with music, this makes a beautiful program. A most attractive one may be arranged under the title of "An Evening with (or a Reception to) Our Friends from Far Away Lands," with the leader, prepared from free leaflet material, introducing each costumed participant with a few biographical remarks which will inform the audience as to who, what and where she is. This can be made into an elaborate and very informational program for the whole church.

Ningpo Candles (15 cents): A series of charming biographical sketches which may be used in a similar way, with the additional decorative values of lighted candles, carried by the participants or used in the program setting.

Twentieth Century Discoveries in Southern Seas (5 cents): Brief, bright sketches of Cuba, Porto Rico, Mexico, Salvador, Nicaragua, Jamaica and Hayti which will, with music and some auxiliary material easily supplied at the Literature Bureau, make a good program.

Our Denomination: Its Growth: Its Work (Free): A clear, strong presentation of the history of our Home and Foreign missionary societies from "The Haystack Prayer-meeting" down through 1925. Will make an excellent foundation for a program inspiring to "Our New Forward Movement," as forecast above. The latter theme might be handled by a strong speaker in touch with denominational plans.

Four-Minute Tuck-ins on Christian Americanization (5 cents): Poetry, pithy paragraphs, stories and some excellent monologue-impersonations suitable for program material, fillers for church calendars, printed programs and other publications. A very storehouse of good Home Mission subject matter, and quite ready to use.

The Quest of Japan (3 cents): An attractive, simple, easy to prepare pageant.

Under Law or Under Grace (free): A strong leaflet to stimulate benevolences.

Plow Time and Harvest (10 cents): Deals inspirationally with the problems of rural church work.

For all the above materials, also a free catalog of all our missionary publications, lectures, stereopticon slides and

moving pictures, send to your nearest literature bureau as listed on the inside cover of MISSIONS.

Look in the Forum next month for some especially attractive plans from several of our best program-makers.



ROBERT HARPER, M.D.

Death of Dr. Robert Harper

Ireland in the "eviction days" of 1885 was seething with turmoil. At the center of this turmoil were the Royal Irish Constabulary. Robert Harper, a lad of nineteen, seeking the "great adventure," as was his nature, joined the R. I. C. secret service. After seven years he was transferred to Canada as an officer of the Northwestern Mounted Police. Then he heard the call to Christian work. This carried him through Woodstock and the Detroit College of Medicine, then out, still seeking the great adventure and finding it on the Shan plateaus, Burma's northeastern frontier.

When Dr. Harper first went to Kengtung it was six weeks' journey from Rangoon. At Namkham his hospital was the medical outpost. Yet like his Master, the healing of bodies was for him mainly an opportunity to win men. Having won them he was interested in anything that would help them into larger life. The building of two hospitals and many school buildings and the bringing of greater economic independence through the introduction of an improved loom were part of his work.

For several years before he came home on furlough, he had worked at Namkham, a frontier station only two miles from the Chinese border. In this trading center and important military post, he treated each year about 8,000 patients in the mission hospital and town dispensary and visited several hundred patients in their

homes, proving by the results that medical work is a strong evangelizing agency.

Because of its location in such an unsettled region, Namkham has been the scene of several rebellions. In these Dr. Harper was often the "preserver of the peace." In March, 1922, he rendered very definite service to the government when a prince of the dethroned royal family of Burma, who had been living in Indo-China, suddenly appeared with his followers near the Namkham station. Only a handful of Indian troops were at hand. Dr. Harper warned the military authorities of the danger by helio messages. A fellow missionary thus describes Dr. Harper's part in what followed: "Our own Dr. Harper took command of this small native band and, meeting the 'army' outside of the town, called a parley. Time was the big thing—time till help could come up from the plains and Dr. Harper got it: he found the demands of the attackers written in Chinese and insisted that he could not deal with them until they were translated into Shan. Not the shortest task in the world! Before it was finished the reinforcements arrived. Dr. Harper has received honorable mention from the government for his very creditable part in the affair and a gold Kaiser-i-Hind medal." Dr. Harper had trouble with his heart a year ago. This forced him to return to America but he kept on fighting and had just agreed to do extensive deputation work when on Sunday, October 10, he died. True to Ireland he sought the heat of conflict. He found his soul's satisfaction in the fore front of his Master's "far flung battle line."

An Interesting Pageant

The photo on the preceding page shows three girls who recently took part in a pageant at the Associational Basket Meeting which was held in Bethel Baptist Church, Fort Fairfield, Maine. The name of the pageant was "Overheard in Japan." The names of the three participants, from left to right, are, Miss Mary Kearney, Miss Marian Morrell, and Miss Madeline Fay. The pageant was afterward repeated at the Sunday evening service in our church. One of these young ladies has expressed a desire to become a foreign missionary. Our church is catching the missionary vision. Our people are contributing to missionary work better than ever before. We are to make a Christmas offering, using the missionary pageant, and bringing our gifts in the envelopes to be placed on a Christmas tree at the Sunday evening service, December 19.—Rev. C. D. Nuttler

The Rescue of Criminals in India

Rev. S. D. Bawden, of Kavali, South India, has been working among the people of the Criminal Tribes Settlements since 1914. These people are required by the Government to register as criminals until they have earned the right to be considered honest citizens. At the close of 1925, Mr. Bawden reported 95 families who by Christmas time had earned the recommendation that they be released from registration. He wrote recently of other encouraging events:

"It was a privilege today to write a letter of introduction to the Ramapatnam Theological Seminary for two of our Settlement young people, Chella Venkatiah and his wife, Chella Jeevamoni, who were married about a year ago, after completing their school work. They have been living in Bitragunta, and this last summer vacation they have been out in a village getting a little practical experience in village work. Their names were in the list of those recently released from registration, and now they are starting to take the course in the Seminary, with an idea of trying to work for their own people. Each came with a letter of recommendation from their own church at Bitragunta, and I have sent them on with my letter to the President and Faculty of the Seminary, commending them for the work. It sends my memory back to the day when I stood before dear Dr. Strong, and Dr. Stevens, and Dr. Osgood, and Dr. True, and told them why I thought God had called me to the ministry, 32 years ago. And now I am privileged to recommend the first two from the Criminal Tribes, two of our own school children, who have accepted Christ and want to tell about Him to their own people.

"And this year has also seen the first of our Settlement boys, a Erukala, who has gone through the high school and has entered college in Madras. Avula Ezekiel's mother is cook for the girls in the boarding school, where she has worked for many years, and has earned her release from registration. I think that Ezekiel has never been registered. We have an increasing number of both boys and girls from the Settlement who are in high schools.

"When we first took up this work and made attendance at school compulsory, I found it necessary to lock up some of the parents for failure to send their children when called for, but we have steadily held to the position that the boys and girls must have a better chance than their parents ever knew, until now we have some of the parents at least who are

anxious that their children may have the education we are giving them. Miss Bullard has a group of boys in the school, some of whom are mentally deficient and others who just haven't wanted to study.

"Her latest scheme has been to go down to the Kavali bazaar and enlist the interest and help of some of the merchants and artisans, who take some of these boys who feel that they have done all the studying they can stand, and give them work during the day time as a sort of apprenticeship, the boys being required to attend night school so as not to lose all the advantages of the school. The other day the uncle of one of these boys heard that he was not in school in the day time but was thus apprenticed out, and he came to Miss Bullard fairly dragging the boy along by the ear. He asked Miss Bullard what it was he heard about this nephew of his who was no longer in school but was just out as a day-laborer.

"'Why,' he said, 'just look at what we were before we came to the Settlement, knocked about from pillar to post, hiding in the jungles by day and stealing by night and afraid of the police from one year's end to the next. And now, here is this nephew of mine that has a chance to get an education and won't take advantage of it. I want you to make him study. If he won't obey you and study, just tell me, and I'll make him.' Miss Bullard explained the situation and he went off somewhat satisfied, but his last words to the boy indicated that something dire would happen if he did not get busy and study his lessons."

Now is the Time to Get Up a Club for

MISSIONS

For information and samples write to
MISSIONS, 276 Fifth Ave., New York

What can the Women's Societies Do to Keep the W. W. G?

1. Invite them to join in at least one meeting; or at any time when a mission-ary is available.
2. Open homes for girls' meetings.
3. Without being asked, offer to serve suppers for girls at a nominal cost—quarterly is often enough.
4. Ask for a written report of the W. W. G. to be read at the Women's meeting, quarterly or bi-monthly.
5. Loaning books for the Reading Contest on condition that the girls work for the picture.
6. Ask that a theme on the subject men-

tioned above be read at some women's meeting, or general church gathering.

7. Ask the girls to present the pageant "Choosing a Goal," and place their "Golden Anniversary Tree" on display.

8. Inquire if they have sent in their money to Headquarters, and suggest that they do it regularly.

9. Suggest a display of White Cross work done by both groups.

10. Loan your copies of MISSIONS and North Star. Ask girls to take subscriptions for these, and let your name head the list.

11. Send definite requests for prayer to the girls, and ask the same from them.

12. Ask the girls to print a large copy of their Point Standard to be on display at the Women's Meetings, and then give them a silver star sticker for each step of progress toward their goals.—*From Minnesota's Secretary, Mrs. Berry.*

Dr. Lyman Beecher Tefft

The faculty and Alumnae of Hartshorn Memorial College were saddened by a message from Meshanticut Park, Rhode Island, telling of the death of Lyman B. Tefft, D.D., first president of Hartshorn Memorial College, on November 29th, at the age of 94. Through the influence of Dr. Tefft, his friend Joseph C. Hartshorn decided in 1884 to supply the funds necessary for the founding of a college for Negro young women, and Dr. Tefft was appointed president and held this position for 29 years. Hundreds of former students of Hartshorn Memorial College, now mothers, teachers and Christian workers in Virginia and other states, remember gratefully his labor and devotion for their upbuilding. These and all who were associated with Dr. Tefft extend their deepest sympathy to his only daughter, Miss Mary A. Tefft, who was associated most helpfully in the work of the College for many years from the time of her graduation from Wellesley College until her father's retirement, and who worked without salary.

What Hartshorn is today can be accredited to the loving and devoted efforts of Dr. Tefft. His spirit has been inculcated and lives in those who were so fortunate as to receive their education under his kindly but firm administration. Words fail to express the love which the alumnae and friends felt for this kindly man of God. Hartshorn thanks God that she had a man of his broad vision, kindly understanding and Christian character for her first president. Since 1913 Dr. Tefft and his daughter have lived quietly in their beautiful home in Meshanticut Park, Providence, R. I.,—*Laura F. Parker.*

An Untimely Death

In a championship football game between the high schools of Granville and Marysville, Ohio, on Friday, Nov. 19, at Granville, Frank Watson Rogers, 17 year old son of Rev. and Mrs. L. B. Rogers of Tougoo, Burma, was accidentally killed. He was attempting to tackle an opposing player when an unintentional blow in the abdomen brought instantaneous death. Careful investigation revealed that the play in which this tragic accident occurred had been above reproach and that no blame could be attached to any member of either team.

Watson was born September 23, 1909, in Tougoo, Burma, where his parents have been missionaries since 1907. For the last eight years he has lived in the Fannie Doane Home for Missionaries' Children at Granville, Ohio, except for the period of his parents' last furlough in 1922-23.

Watson's life was of the same quality which characterized his football—clean, hard, earnest striving for the causes to which he felt he should give himself. Something of his parents' devotion to those of other races was shown in a recent event, when as an active member of the Hi-Y Club of Granville, he led in bringing into its membership a colored schoolmate. After his death there was found in his pocket a copy of Psalm 40:4-11. One verse from this chosen passage points to his humble consecration, "I delight to do thy will, O my God; yea, thy law is within my heart."

Funeral services were held on Monday, November 22 in the Swasey Chapel, Denison University, Granville, and were in charge of Rev. Harry E. Owings, pastor of the Baptist Church. Rev. Paul E. Alden, Assistant Secretary of the American Baptist Foreign Mission Society, also spoke briefly. Burial was in Maple Grove Cemetery, Granville.

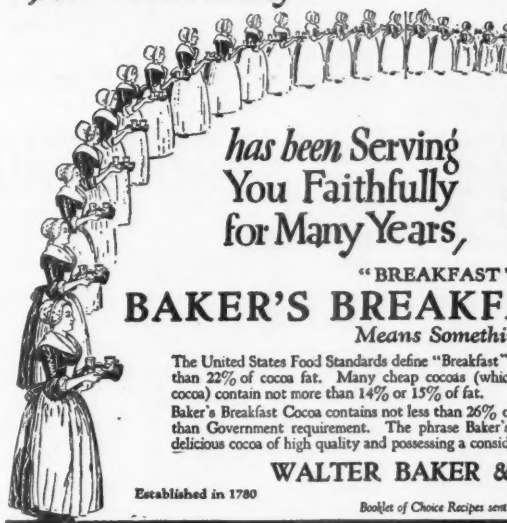
The hearts of many have been grieved at the untimely death of this promising young man and go out in deepest sympathy to his parents, to his three brothers and his sister, all but the younger brother being engaged in their studies in Granville, and to Miss Maud Brook, who as superintendent of the Home for Missionaries' Children, has in a real sense been a mother to him.

5000 CHRISTIAN WORKERS WANTED

Also Ladies' Aid and Missionary Societies to sell Bibles, Testaments, 500+ books and handsome velvet Scripture mottoes. Good commission. Send for free catalog and price-list.

GEORGE W. NOBLE, Publisher
Dept. 2C Monon Bldg. Chicago, Ill.

This Little Lady—



has been Serving
You Faithfully
for Many Years,



"BREAKFAST" in
BAKER'S BREAKFAST COCOA
Means Something

The United States Food Standards define "Breakfast" cocoa as cocoa containing not less than 22% of cocoa fat. Many cheap cocoas (which cannot be labelled "Breakfast" cocoa) contain not more than 14% or 15% of fat. Baker's Breakfast Cocoa contains not less than 26% of cocoa fat, almost one-fifth more than Government requirement. The phrase Baker's Breakfast Cocoa means a pure, delicious cocoa of high quality and possessing a considerable amount of nourishment.

WALTER BAKER & CO. Ltd.

Established in 1780

Booklet of Choice Recipes sent free

DORCHESTER, MASS.

Service of Young People in Tougoo

How the young people of the Paku Karen Mission in Tougoo, Burma, are catching the vision of Christian service is told by Rev. and Mrs. E. N. Harris: "Here in our town school in Tougoo we are trying to train some 450 boys and girls, the pick of the next generation of Christians from hills and plains, not only in such book learning as will fit them for places of worth while service in this land, but also in character values, the content of God's Word, methods of Christian service. Our pupils go out for further training as preachers and Bible women, teachers and nurses and consecrated laymen and homemakers in many walks of life—often back to their own village to 'pass on the torch' there. It is most frequently while in school here that the nominal Christian boy or girl from the Christian home really finds the Saviour, or if already a Christian, catches a vision of the joy of Christian service. This very summer a number of senior pupils went out to weak churches and villages to render what help they could. Two boys were so acceptable to the people in this labor of love that the little churches urged them to come back another year and to eventually become their pastors, besides rewarding them financially. One boy is now in the Seminary as a result of this summer. A girl proved so acceptable a Christian leader that the village of her month's work, quite contrary to Karen custom, wanted to call her as their church pastor. She has compromised by going to Bible School to prepare for Christian service somewhere. All who went out thus have come back strengthened as they have given strength.

"Over in the mountains a few miles to



PARISH PAPERS

Any church, school or class can publish a parish paper by using our co-operative plan. A parish paper fills empty pews, keeps community informed, speeds up church work.

Free Samples and Particulars. Our plan provides a paper for your church without cost to you.

The National Religious Press
Grand Rapids, Mich.

When You Make Your Will

You Will Surely Need to Know
the Exact Corporate Names of
Your National Missionary
Organizations:

American Baptist Foreign Mission Society, Rev. P. H. J. Lerrigo, M. D., Home Secretary (re annuities); George B. Huntington, Treasurer (regarding wills); 276 Fifth Avenue, New York City.

The American Baptist Home Mission Society, Charles L. White, D.D., Executive Secretary, 23 East 26th Street, New York City.

The American Baptist Publication Society, George L. Estabrook, Treasurer, 1701 Chestnut Street, Philadelphia, Pa.

Woman's American Baptist Foreign Mission Society, Miss Alice M. Hudson, Treasurer, 276 Fifth Avenue, New York City.

Woman's American Baptist Home Mission Society, Mrs. Mary E. Bloomer, Treasurer, 276 Fifth Avenue, New York City.

Ministers and Missionaries Benefit Board of the Northern Baptist Convention, E. T. Tomlinson, D.D., Secretary, 276 Fifth Avenue, New York City.

The Board of Education of the Northern Baptist Convention, Frank W. Padelford, D.D., Executive Secretary, 276 Fifth Avenue, New York City.

Inquiries concerning **Annunities and Wills** addressed to any officer named will be held as confidential and will receive prompt attention.

ANNUITIES

On one life the rate of income varies from four to nine per cent. a year, interest payable semi-annually.

On two lives the rate of income varies from four to eight and three-tenths per cent. a year, interest payable semi-annually.

Samples of these Single and Double Contracts will be sent to you on request.

"Where your heart is there should your treasure go."

the west there are several scattered villages under our watchful care. Some of them are animist still and even the Christian ones are rather weak, even for mountain villages. But missionary zeal such as takes some young Karens to the borders of Burma and beyond to work for other races, shows itself now and then in young men from our own or other fields who are willing to go to those villages to the west. A young man from Bassein has just come to be the pastor of one of those obscure churches. It is difficult to convey an impression of what this means. From actually visiting that church the missionary can visualize the conditions of life there, the privations which even a Karen from more favored regions must feel as such, the ignorance of the people, the narrowness of their outlook, their discouraging and baffling surroundings. It must have been a genuine spirit of service that induced that young man to come. He has not been content with simple preaching; he has taken up the cudgel against evil-doers and become a terror to them.

"Some of you heard us tell on furlough of a very wild-looking non-Christian girl who ran away to come to school, absolutely empty-handed. That was six or seven years ago. She finished the Primary School, having become a Christian meanwhile, and for a year or so taught a little school in her backward village, always keeping before her the goal of Bible

School, that she might be better trained to minister to her people. That desire is being realized, for she is studying in Rangoon and we hope that she may increase her later usefulness in this way."

What Touring Means in India

In thinking of the difficulties and extent of touring among the churches, picture a parish about fifty miles long and twenty miles wide, dotted with about five hundred villages, each averaging 655 people. Think of the villagers being separated by three large unbridged rivers with innumerable tributaries and water channels leading to them. Think of the hundreds of miles of unmade, unkept roads which must be traversed to get from one village to another. Think of the innumerable narrow foot-paths leading between water-soaked rice fields which must be trod. Not only this, but think of the wall of Hinduism which a small band of Christians must storm. Think of the thousands of years in which customs and superstitions have grown which must be uprooted before Christianity can find congenial soil in which to thrive. Touring involves not only preaching but many other activities, such as inspecting and correcting church books, planning Harvest Festivals and securing pledges, inspecting accounts of treasurers and instructing deacons, settling church quarrels



Commemorative Tablets

IN GENUINE
BRONZE

"THE METAL ETERNAL"

SUPREME QUALITY

ILLUSTRATED FOLDERS
ON REQUEST

**ELLISON
BRONZE CO.**
JAMESTOWN, N. Y.

Cook Academy

Fifty-third year. Prepares boys for college or business careers. Graduates are successful in leading colleges. In Finger Lake region with splendid health record. All body-building athletics. Christian influences and training. Music advantages. For catalog, address
The Principal, Box M, Mentour Falls, N. Y.

WINSTON-INTERNATIONAL

BLACK FACE TYPE BIBLES

The Only Self-Pronouncing Black Face Type Bibles Published
Best for Young and Old—Home and School—Teachers and Students
Send for Illustrated Catalog

THE JOHN C. WINSTON CO., Publishers
American Bible Headquarters
128 WINSTON BUILDING PHILADELPHIA

BILHORN The Best Tell
On Sale To All

FOLDING ORGANS

28 Styles. Beginning with Style A We Guarantee. Send for Catalog. Makers of the famous 3 and 5-ply Oak Cases.

BILHORN BROTHERS
136 W. Lake St. Chicago, Ill.



Unfailing Income in Old Age

Dear Friends:

The Lord is leading us gently. We are living in Beulah Land and may soon be called to pass over—nearly 89. Our annuity payments are our income and the interest has never failed us—always prompt and the only investment we have outside the promises which are sure.

We always recommend the annuity plan and I think have secured several names. We have four good children who help us.

God bless our dear Societies and all connected with them.

Sincerely,

L. M. & A. T. W.

The above letter was received by The American Baptist Home Mission Society from two of its satisfied annuitants.

Many annuitants have been so well satisfied with this method of investing to advance the work of the Kingdom, that they have returned again and again with additional contributions representing savings which might have been otherwise invested.

For annuity booklet, sample contract, and survivorship rate tables and legacies, kindly address:

Secretary Charles L. White,
23 East 26th St., New York City.

and labor disputes, planning sites for new chapels and giving advice about building, doctoring the sick, and attending to the wide range of duties connected with the keeping of schools.—J. M. Baker.

Changes on the Field

A thrilling appointment has been made on the Home Mission field of New York City in connection with the work of the Hungarian church. A great-great-granddaughter of Adoniram Judson, Margaret E. Hanna, has been selected for this field of work. Miss Hanna is a graduate of the high school at Pottsville, Pa., and the Baptist Institute for Christian Workers of Philadelphia. Miss Hanna's family live in Harrisburg, Pa. Miss Ethel Bowker, who was the Christian Americanization missionary for New York District from 1911 to 1914, has been temporarily appointed to a similar position in New England District.

By far the best Bible Dictionary for every-day use.—AMOS R. WELLS, Litt. D., LL. D.

Peloubet's BIBLE DICTIONARY

By REV. F. N. PELOUBET

Founder "Notes on the International Sunday School Lessons"

LATEST and MOST UP-TO-DATE BIBLE DICTIONARY Published

This Dictionary is the latest and best single-volume Bible Dictionary published. It brings to the great body of teachers and intelligent Christian households, a work fully abreast of the latest modern scholarship, illuminated from every possible source that can aid the ordinary reader to know and love and understand the word of God.



MAKES THE BIBLE PLAIN TO EVERY READER

It enables anyone to understand every passage in the Bible. In the simplest language it gives a full exposition of all topics mentioned in the Bible—every place, nation, tribe, person, and historical event; every custom and rite; every instrument and implement; every animal, plant, flower, mineral, metal, etc. This is the first printing from entirely new plates.

Cloth Binding. 812 pages. 508 Illustrations. 14 Maps. Price, \$2.50



The American Baptist Publication Society

1701-1703 Chestnut Street, PHILADELPHIA

16 Ashburton Place, BOSTON 1107 McGee Street, KANSAS CITY
125 N. Wabash Avenue, CHICAGO 439 Burke Building, SEATTLE
313 W. Third Street, LOS ANGELES 223 Church Street, TORONTO

Order from Our Nearest House

Resignations have been received from Grace Hyatt who has been the missionary among the Italian people of Buffalo, Francisca Rodriguez, teacher in the mission school at San Salvador, and from Adela Ballard, Christian Americanization missionary for northern California. Miss Ballard will still give one fourth of her time to the Christian Americanization work.

Mabel H. Parsons

Mabel H. Parsons had served the Negro race and the Baptists of the Northern Convention 28 years at the close of her life, October 23. After a few months of illness her death occurred at Wolfville, Nova Scotia. Miss Parsons received her education in Halifax and at Arcadia Seminary, Wolfville. Later she studied at Columbia University and abroad. For six years she attended the summer school at Chautauqua. After graduation she entered upon her lifework, which was at the time in its pioneer stages. She was appointed a high school teacher at Spelman in 1899 by the Woman's American Baptist Home Mission Society. She

served that school as teacher, traveling secretary and finally as principal for twenty-four years. Three years ago she accepted a call to become dean of Harts-horn Memorial College in Richmond. All through these years her earnestness and sincerity, combined with enthusiasm, made her career one of marked success.

Foreign Missionary Record

SAILED

From New York, October 23, on the *Lancastria*, Rev. and Mrs. F. W. Harding, for Assam.
From New York, November 3, on the *Berengaria*, Mrs. S. A. D. Boggs, for Assam.
From New York, November 6, on the *Scythia*, Rev. and Mrs. W. S. Davis, for South India.
From New York, November 10, on the *Mauretania*, Rev. and Mrs. J. A. Curtis, for South India.

ARRIVED

Miss Rose E. Nicolet, of Iloilo, Philippine Islands, in San Francisco, on October 20.
Rev. and Mrs. A. V. Wakeman and child, of Vanga, Belgian Congo, in New York, on October 26.
Miss Irene E. Dolbey, of Capiz, Philippine Islands, in Seattle, on November 7.

BORN

To Rev. and Mrs. A. V. Wakeman, of Vanga, Belgian Congo, a son, July 3.
To Rev. and Mrs. K. G. Hobart, of Kityang, South China, a son, August 7.
To Rev. and Mrs. R. H. Ewing, of Tura, Assam, a daughter, October 19.
To Dr. and Mrs. C. D. Leach, of Huchow, East China, a daughter, October 21.
To Rev. and Mrs. W. R. Hutton, of Nowgong, Assam, a son, October 25.
To Dr. and Mrs. M. D. Miles, of Kengtung, Burma, a son, November 3.
To Rev. and Mrs. A. G. Adams of West China, a daughter, November 23.

DIED

Mrs. George E. Whitman, wife of Rev. G. E. Whitman, of Hopo, South China, in Seattle, Wash., on September 20.
Rev. Robert Harper, M. D., of Bhamo, Burma, in Detroit, Mich., on October 17.
Mrs. W. R. Manley, retired missionary from South India, in McMinnville, Ore., on November 5.

FOR FOREIGN MISSION SERVICE

There is urgent need for:

An EDUCATIONALIST:

For superintendent of the Normal School, Rangoon, Burma. He should have special training in education and be familiar with normal school methods. It is desirable that he have the degree of Master of Arts.

A PRINTER:

For the Mission Press, Rangoon, Burma. He must be thoroughly experienced in all branches of the printing business, including both technical and commercial aspects. College graduate preferred.

All candidates should be under 30, in vigorous health, married or unmarried, members of Baptist churches and of unimpeachable Christian character.

Correspondence with candidates is considered strictly confidential.

Write to P. H. J. Lerrigo, Candidate Secretary,

AMERICAN BAPTIST FOREIGN MISSION SOCIETY
276 Fifth Avenue
New York, N. Y.

Two Ways to Fight Cholera

BY A. F. UFFORD

Not since the days of the Manchus has Shaohsing witnessed such an idol procession as wound through our streets yesterday. In addition to the idol from a nearby temple, which formed the chief attraction and was the object of worship all along the route, little children mounted on horses or donkeys, or riding in rickshas, gaily painted youths on stilts, jugglers tossing knives and bowls about, men carrying gay canopies, a small boy turning circles on a pole carried between two men, and two imitation corpses borne on the backs of men, made up the procession, which was nearly two miles long.

Two reasons are given for the holding of the parade. The first is that during the exceptionally hot and dry summer cholera has been very bad, and it is believed that the idol which was carried through the streets is especially gifted in curing this disease. The other reason is that the soldiers who have kept the lid on so tight in Shaohsing during these years since the Revolution in 1911 have been drawn away to defend the domains of Marshal Sun Chuan-fang, and the people feel free to express themselves in a normal manner.

In marked contrast with the beating gongs and noisy clamor of the idol procession, is the quiet efficiency of the hospital for infectious diseases in the San Ing Confucian Temple. Here a prominent lawyer, whose wife is a member of the Do Fang K'ao Baptist Church, and Dr. Y. Y. Ying, whom some of you may have met during his stay in America last year, have worked unsparingly to save cholera victims by modern scientific methods. The lawyer moved to the temple and took personal charge of the management, while Dr. Ying, although carrying a full schedule of work in the Christian Hospital maintained by the Baptist Mission in this city, has given all his mornings to this ministry, in addition to much valuable advice. As the procession passed the Christian Hospital, Dr. Ying, with whom I was standing, remarked incidentally that the expenses of that one day in carrying out the idol procession would keep the infectious diseases' hospital open for a whole year.

Last Saturday afternoon I returned from assisting in four days of evangelistic meetings in two country stations north and east of the city. The welcome extended by the country people was most cordial. Wherever we went in the villages benches were brought out for us to

sit on, and tea to quench our thirst. At one of the places there was some question as to whether or not we should stop, as the people in that neighborhood were said to be very much opposed to the gospel. We stopped, however, and found the greatest interest there that has been shown anywhere. Such questions as these were asked: "Is not leading the life of a vegetarian of benefit to one spiritually?" "Does the sun really have a birthday?" "How can I make my daughter-in-law more tractable?" How would you have met these questions if they had been put to you?

The new buildings for Yuih Dzae Junior Middle School are all completed. We are now waiting for the varnish to dry before moving in. It will be a great pleasure to get into these buildings, for we have waited so long. Had it not been for the faith of Mrs. E. M. White, a generous American friend, and the work which we are doing for Chinese boys these buildings would not have been erected. Through her faith and energy

the E. M. White Memorial is now completed and our hearts are filled with thanksgiving. We hope to move in.

A Missionary's Day Off

"I began this letter this morning but have had a day of interruptions. It was my day off, but as so often happens it was more on than off. Took a lady from Temple Church out to see a family I am interested in. She thought the needle work guild will get a supply of clothing for them.

"The mother, a dear little Christian woman, has a drunken husband, eight children and no living conveniences—that took three hours. Then had an abcess case to dress, a mother to take with her sick baby to the doctor. Now this afternoon I am expecting a man who wants me to do something for his brother who has tuberculosis. In between I have washed and ironed my clothes for the week, trimmed a hat and written two letters. I am hoping to get to bed by 10 P. M. and read a little out of a new magazine that was lent me today."



Baptist Missionary Training School

Prepares Young Women for Larger Christian Service

One year course for college graduates

Two year course for undergraduates

Three year course for high school graduates

Please write Miss Alice W. S. Brimmon, President, 2969 Vernon Avenue, Chicago, for full information

Follow This Word of a Missionary About Annuities

"I want to tell you of the blessing I have received in the realization of a personal partnership with God and a deeper sense of His presence, because of the privilege I have had in taking out Annuity Bonds with our beloved Woman's American Baptist Home Mission Society. A few years ago when I had the feeling I should take out an Annuity with our Society for \$1000 I gasped. How could I do it and come out even at the end of the month? One day I knelt beside my bed and told the Lord if he would help me I would do it. This thousand was completed some time ago. I am now praying and working to the end of getting another thousand."

Full particulars regarding annuities may be secured from—

Mrs. Mary E. Bloomer, Treasurer

Woman's American Baptist Home Mission Society
276 FIFTH AVENUE **NEW YORK CITY**

THE BAPTIST

Published Every Week by the
Northern Baptist Convention

An Ideal Baptist Family Paper

Editorials, News Items and Feature Articles, A Devotional Page, Book Reviews, Young People's Page, The Sunday School Lesson, Radio W C O Y, The Chimney Corner, Boys and Girls, Board of Missionary Cooperation, The Cooperative Program and The Saving Sense.

\$2.50 per year single subscription. With *Missions*, \$3.00 per year. In clubs, \$2.00. Trial subscriptions Six Months for \$1.00. Samples free.

THE BAPTIST

2320 S. Michigan Avenue
 Chicago, Illinois

Why I Approve of Freshman Week

BY MINNIE L. FINLEY

The idea of Freshman Week will from now on have no greater advocate than Minnie L. Finley. If you will only follow closely, I will tell you from beginning to end why that is so.

I arrived at Spelman just about dinner time Tuesday, September 14, tired, hungry, lonely and forsaken. When I stepped inside of its great entrance and viewed its beautiful buildings, grass, trees, and driveways, I fell in love with Spelman. Of course I felt "green," but when I entered the office and the girls directed me what to do and then took me to dinner, I felt better.

At the table I met nine girls, most of them new and all in my class. It was then that I began to realize the meaning of Freshman Week.

Miss Thelma Gilbert, who was sitting at the head of the table, helped my plate, but I was so interested in looking over the big spacious dining room with its matron and the other occupants that it was not until my plate came to me that I noticed the food.

How good I felt, because instead of seeing just peas, syrup and bread, which I had been told I would receive throughout the year, I beheld a well balanced meal before me.

After three days of dining room routine, I felt as if I could dine with all of Congress without making one mistake.

Next I was introduced to the dormitory section of Rockefeller Hall and was given a room in the south end. This little room was so lonely and looked so forsaken that I thought I would die. But I mounted to another climax when my roommate came in and told me she was a freshman the same as I, and had never been to boarding school any more than I had.

On the same day of my arrival, I was told to buy a book called "The Freshman Girl." Miss Lamson, who, as I found out later, is the dean of the College, instructed me to read two chapters for the next day. How hard she was, I thought, but after reading the two assigned chapters, I could not help but read some more; and, as I come to think of it, this book and Freshman Week are synonymous. When they are put together it is a combination that cannot be excelled.

In this little book a freshman's feelings and adventures are described word for word; the freshman is told exactly how to act, what to avoid, and how to meet inevitable situations. It is as perfect a guide to a freshman's first week as an English guide is to the study of composition. Tuesday we completed this wonderful little book and I feel as if I could write a twenty-sheet theme on this book and its valuable ideas.

Wednesday morning, September 15, I enjoyed my first devotional exercises at Spelman. In these daily exercises, our wonderful dean taught us a Bible lesson. We sang spirituals and had prayer.

On this same day we were given our first college lecture by Professor Kemp, on "How to Study." Don't you think that is a wonderful subject to lecture about to college freshmen, who probably have crude methods of study that decidedly must be changed in order to get full benefit of their study programs?

This lecture was followed by many others. I think the purpose of these lectures was to acquaint us with the subjects that we are to take and the problems that will confront us.

In addition to the lectures we were given a number of intelligence tests, which included mathematics, language, spelling. These were given in order that there might be some way of knowing at the close of the year whether we had done better or worse than our tests promised.

Saturday night the teachers and older students were entertained at a social gotten up solely by the freshmen. We appointed a committee with Miss Gilbert

as chairman and this committee made out a short interesting program, planned the decorations and also furnished the required means. I think this was given in order that we might become accustomed to the kind of socials and know the great amount of fun we get from them in Spelman.

Sunday we were honored with the privilege of attending church services at Friendship Baptist Church, where Spelman started. Of course we attended the Sunday school services that were conducted in our own chapel. This gave us an opportunity to become used to our chapel and its manner of services. Christian Endeavor followed later at 7.30 o'clock.

Wednesday morning we will be introduced to the laundry and I have heard that the laundry is one place in Spelman where everybody works fast and silently.

So you can see that the object of Freshman Week is to acquaint us with the traditions, customs, and daily routine of Spelman. By this acquaintance a growing interest has been instilled in us and our sense of true beauty awakened.

—*Spelman Messenger*.

Crannell's Pocket Lessons for 1927

By

Philip Wendell Crannell, D. D.

*President Emeritus, The Kansas
 City Baptist Theological Seminary*

CONTAINS all of the International Uniform Sunday School Lessons for Adults and Young People, with References, Daily Bible Readings, and Analyses. Vest-pocket size. About two hundred pages clearly printed on good opaque paper. Size, 2 3/4 x 5 3/4 inches. Substantially bound in cloth. Just the thing for the busy teacher or scholar.

Price, 35 cents



Send for Bulletin of New Publications

**The American Baptist
 Publication Society**

1701-1703 Chestnut Street
 Philadelphia

16 Ashburton Place, Boston
 125 N. Wabash Ave., Chicago
 313 W. Third St., Los Angeles

1107 McGee St., Kansas City
 439 Burke Building, Seattle
 223 Church St., Toronto

Order from Our Nearest House

The Kansas City Theological Seminary

A SCHOOL FOR LEADERS

Courses—Practical, Thorough, Varied.

Faculty—Able, Trained, Experienced.

Student Body—From Forty Colleges.

Training School for Women.

Terms Begin September 27th and January 31st.

Address B. R. DOWNER, Th. D., Acting Executive
Seminary Heights
Kansas City, Kansas

Sarah E. Owen

Sarah E. Owen, one of the pioneers of Mather School, died on November 5th. Miss Owen's service dates back to 1898 when she was called to assist Mrs. Rachel Crane Mather, the founder of this Negro Girls' Industrial School at Beaufort, S. C. It is interesting to note that one of the first buildings to be erected from the proceeds of the sales of barrels of clothing was Owen Hall, and in this very hall were held Mather's first commencement exercises. Miss Owen served with Mrs. Mather for five years, and after the latter's death she was principal of the school for many years. In 1913, when Miss Owen was acting as the corresponding secretary of the school, her health began to fail. Since that time she had been somewhat active, staying on at Mather until this fall.

Miss Owen was born December 25, 1846, in Philadelphia. Her work among Negroes started even before her well-known part in the activities at Mather. As an associate teacher she was called to a year's work at Chattanooga, Tenn., where she gained the insight into the way barrels of clothing were turned into institutional buildings. After that for seven years she was the principal in a pioneer school at Allendale, S. C. Then she came to serve Mather as its principal.

She gave of her life, time and spirit unstintingly in the interest of bringing the Negro girls closer to the understanding and love of Christ. Hundreds has she reached in the years of daily contact with them. Her death is a loss which will touch Baptists, North and South.

Mrs. Florence Christopher Thomas

For many, many years, Mrs. Florence Christopher Thomas has been active in Christian work. Fifteen years she served as State Director of Eastern Massachusetts, and then as president of New England District. In 1914 Mrs. Thomas devoted herself as a missionary to the

Italians of East Boston under the appointment of the Woman's American Baptist Home Mission Society for two years. Then again in 1924 she accepted service as a Christian Americanization

missionary in her home district. Carrying out the work of enlisting volunteers, Mrs. Thomas gave fully of her time, strength and Christian leadership. Last March, while on her way to visit a pastor of one of the churches to discuss Christian Americanization plans, Mrs. Thomas slipped and fractured her hip. She seemed to be slowly regaining her strength and hoped to be actively occupied with her work by the spring months. After this encouraging turn it was a great shock for her friends to be told of her death on November 16th at Brockton, Mass.

Mrs. Thomas was born on September 23rd, 1865, in Charlottetown, Prince Edward Island. When but a child her family moved to Quincy, Mass., where she received her education in the public and private schools.

I Offer You \$15 a Day



Make \$15 a day selling this wonderful new household article that has taken the country by storm. It is CED-O-BAG a moth-proof, damp-proof, dust-proof, germ-proof storage bag for clothes, blankets and furs. It is the greatest, fastest selling household article that has come on the market for years. Every housewife wants one, buys on sight.

CED-O-BAGS are made from rubberized fabric which has been chemically treated. They are patented. Nothing else like them. Instead of a small easily torn paper bag or a clumsy, expensive cedar chest, a CED-O-BAG provides adequate space for two to four garments. And yet, with all of these distinctive advantages CED-O-BAGS are priced for quick sale.

Ced-O-Bags Offer Big Profits

There is a chance for you to clean up a lot of money in your town at once just by taking orders for CED-O-BAGS. L. H. Green went out and made a clear profit of \$12 in one afternoon. J. V. Davis took five orders in one evening and was \$5 richer. Edith Phillips made \$53 in one week's spare time (evenings.) You can do as well, or better.



No Experience Needed

You don't need experience or training. Every home in your town is a live prospect. All you have to do is show

the housewife a CED-O-BAG and take her order. We deliver and collect. You get your profits at once, and move on to the next house and take another order. Everyone buys. Geo. Jones took 22 orders in two days spare time and had a clear profit of \$22. 21 agents report an average profit of \$3 an hour.

How Much Money Do You Want?

Would you like to make an extra \$100 or \$200 a month, in your spare time? Would you like to gather a lump sum of \$500 or \$600 in a couple of months? If you would, here is your chance. Mail me the coupon and I will tell you all about this money-making proposition. I will show you how you can make \$15 a day or more in this easy, pleasant, engaging work. I will show you the way to quick profits—big profits. Mail the coupon now.

C. E. Comer, The Comer Mfg. Co.
Dept. 27-Z - - - Dayton, Ohio

Mail This Now

C. E. Comer, The Comer Mfg. Co.,
Dept. 27-Z, Dayton, Ohio.

Dear Sir: Please send me full details of your money-making proposition by which I can make \$15 a day in cash. This does not obligate me in any way.

Name _____

Address _____